

The Primer in

Latin and English (after the vse
of Sarum) with many godlye

Herbert and deuout prayers, as
in the contentes doth
appere.

C as hereunto is added a playne and
godly treatise concerning the Masse,
and the blessed Sacramente
of the Altar, for the instructi-
on of the vnlarned
and simple people.

C Imprinted at London, by John
waylande at the signe of the
Sunne in Fletestrete ouer
agaynste the great
Conduir.

Anno Domini. M. D. L. V.
Cum priuilegio per septennium.

C An Almanacke for xv. yeares.

Summus. annorum.	Palcha.	Mercur. numerus.	Littera do minicalis.	Mercur.
M.D.lb.	xiiii. Apryl.	xbii.	F	
M.D.lvi.	v. Apryl.	xbiii.	G	
M.D.lvii.	xbiii. Apryl.	xix	A	
M.D.lviii.	x. Apryl.	i	B	
M.D.lix.	xxvi. Mar.	ii	C	
M.D.lx.	xiiii. Apryl.	iii	D	
M.D.lxi.	vi. Apryl.	iiii	E	
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M.D.lxvi.	xiii. Apryl.	ix.	C	
M.D.lxvii.	xxx. Mar.	x	D	
M.D.lxviii.	xbiii. Apryl.	xi	E	
M.D.lxix.	x. Apryl.	xii	F	
M.D.lxx.	xxvi. Apryl.	xiii	G	
M.D.lxxi.	xxii. Apryl.	xiiii	A	



January

February

The night is .xvi. houres The night is .xiii. houres.
and the day is .viii. houres and the day is .i. houres.

iii **H** Circumcision. **i**
vi **b** oct. **f.** Steven **ii** **xi**
x **e** oct. **f.** John **iii** **xix**
xiii **d** oct. **f.** Inno. **iiii** **viii**
xvi **e** oct. **f.** Tho. mar. **v**
xix **f** Epiphany **vi** **xvi**
xxii **g** **f.** Felix & Janua **vii** **v**
xxv **h** **f.** Lucian **viii**
xxviii **b** **f.** Joyce **ix** **xiii**
xxxi **c** **f.** Paul **x** **ii**
l **d** The son in aqua. **xi**
lii **e** **f.** Archade mar. **xii** **x**
liiii **f** oct. **e**ppha **xiii**
lv **g** **f.** Felix **xiiii** **xviii**
lviii **h** **f.** maure abbot **xv** **lii**
lvi **b** **f.** marcel Pope **xvi**
lxx **c** **f.** Anthony. **xvii** **xv**
lxxiii **d** **f.** Dyscavir. **xviii** **iiii**
lxxvi **e** **f.** Wolstapn by. **xix**
lxxix **f** **f.** fabyan & Seba. **xx** **xii**
lxxxii **g** **f.** Agnes virgin **xxi** **i**
lxxxv **h** **f.** Vincent mar. **xxii**
lxxxviii **b** **f.** Em rencyane **xxiii** **ix**
lxxxxi **c** **f.** Timothe. **xxiiii**
lxxxx **d** **f.** Con. of **f.** Paul **xxv** **xviii**
lxxxxiii **e** **f.** Policarp bi. **xxvi** **vi**
lxxxxvi **f** **f.** Juliana bi. **xxvii**
lxxxxix **g** **f.** Agnes & sec. **xxviii** **xiii**
lxxxxxii **h** **f.** Valery by. **xxix**
lxxxxxv **b** **xxx**
lxxxxxviii **c** **xxxi**

i **d** **f.** Brigit virgin. **i**
ii **e** **f.** Eurus of our La. **ii**
iii **f** **f.** Blale Bishop. **iii**
iiii **g** **f.** Gilbert. **iiii**
v **h** **f.** Agathe virgin **v**
vi **b** **f.** Angule bishop. **vi**
vii **c** **f.** Paul bishop. **vii**
viii **d** **f.** Appollone virgin. **viii**
ix **e** **f.** Scolastica virgin **ix**
x **f** **f.** Eufcalye virgin **x**
xi **g** **f.** The son in **xi**
xii **h** **f.** Wolstan Bi. **xii**
xiii **b** **f.** Valentin mar. **xiii**
xiiii **c** **f.** Faustine & Jo. **xiiii**
xv **d** **f.** Juliane virgin. **xv**
xvi **e** **f.** Policarp Bishop **xvi**
xvii **f** **f.** Simeon bishop **xvii**
xviii **g** **f.** Sabioe mar. **xviii**
xix **h** **f.** Philade vir. **xix**
xx **b** **f.** Mar. **xx**
xxi **c** **f.** Cathedra. **xxi**
xxii **d** **f.** Cathedra. **xxii**
xxiii **e** **f.** Cathedra. **xxiii**
xxiiii **f** **f.** Cathedra. **xxiiii**
xxv **g** **f.** Cathedra. **xxv**
xxvi **h** **f.** Cathedra. **xxvi**
xxvii **b** **f.** Cathedra. **xxvii**
xxviii **c** **f.** Cathedra. **xxviii**
xxix **d** **f.** Cathedra. **xxix**
xxx **e** **f.** Cathedra. **xxx**
xxxi **f** **f.** Cathedra. **xxxi**

Marche.

Aprill.

The night is .xii. houres.
and the daye .xii. houres.

The night is .x. houres and
the daye .xiii. houres.

iii d l. Dauid bishop i
e l. Chadde bishop ii
xi f l. Martin iii
g l. Adrian iii
xix h l. Victor & Vict bi
biii b l. Perpetua & fe. vii
e l. Dep. of l. Felix viii
xvi b l. Martin ix
f l. Agaper virgin x
xiii g l. Quirio & cand xi
ii h l. Gregory, Pope xii
b l. Theodoze mat. xiii
x c l. Theodoze mat. xiii
d l. Longin^{us} mar. xv
xviii e l. Hilary & Cat. xvi
vii f l. Patrike by. xvii
g l. Edward king xviii
xv h l. Joseph. xix
iiii b l. Cuthbert abbot xx
xiii c l. Benet abbot xxi
xii d l. Theodor. prest xxii
e l. Theodor. prest xxiii
f l. Agapite mar. xxiiii
g l. Anna. of our L^{as}. xxv
h l. Castor mar. xxvi
xvii b l. Dozoth vir. xxviii
bi d l. Victorine xxix
xiii e l. Quirine xxx
iii f l. Aldelme bishop. xxxi

g l. Theodoze vir. i
xi h l. Mary Egipci. ii
b l. Richarde by. iii
xix c l. Ambrose by. iiii
biii d l. Martin. & Mart. v
xvi e l. Sixtus Pope vi
b f l. Euphemye vii
g l. Perpetuus by. viii
xiii h l. Guthlake xi
b c l. The lon in Cau. xii
e l. Julius Pope xiii
xviii f l. Oswalde arch. xv
vii g l. Ilidore xvi
xv h l. Anicete pope xvii
iiii c l. Eleuther by. xviii
d l. Victor Pope xix
xii e l. Symeon bishop xxi
i f l. Sother xxii
ix h l. George mar. xxiii
b l. Wulfride. mar. xxiiii
xviii c l. Mark Cas. xxv
vi d l. Clete Pope xxvi
e l. Anastas. Pope xxvii
xiii f l. Peter of mil. xxix
h l. Erkenwald xxx

Maye.

June.

The night is. viii. houres
and the daye. xvi. houres.

The night is. vi. houres
and the day is. xvi. houres

xi b Philip & Jacob. ap. i
c Athanale byshop ii
xix d Iudeo of p. croffe. iii
viii e iii
f l. Goderde b
xvi g l. Jo. ante porte lat. vi
b. h l. Jo. of Beuerl. vii
b Apperig of l. mich. viii
xiii c Trans. of. l. Nicolag. ix
ii d l. Gordian & Epim. x
e l. Anthony marty. xi
x f xii
g l. Seruatiug con. xiii
is h l. The son in gem. xiiii
vii b l. Isidoze martir. xv
c l. Bzandin by. xvi
xv d Tran. of. l. Bern. xvii
iiii e l. Diolcoz mar. xviii
f l. Dunstan bishop xix
xii g l. Bernardyne xx
i h l. Helene quene xxi
b Juliane birgin xxii
ix c Desidery mar. xxiii
d Tra. of. l. Fran. xxiiii
xvii e Aldelme byshop xxv
vi f l. Austyne. xxvi
g l. Bede preste. xxvii
14 h l. Germā. by. xxviii
iii b l. Cozone mar. xxix
c l. Felix Pope. xxx
xi d l. Petronilla bir. xxxi

e l. Nicodeme mar. i
f l. marcelline & Pet. ii
g l. Crasimus iii
h l. Petroce iiii
b l. Boniface v
c l. Mellon arch. vi
d Tran. of. l. wulst. vii
e l. Medar. & Gil. viii
f l. Tran. of. l. Edm. ix
g l. yue. x
h l. Bernabe apostle. xi
i b l. Basilide. xii
c l. The son in Ca. xiii
d l. Basil bishop xiiii
e l. Uite, mod. & Cre. xv
f l. Richarde. xvi
g l. Botulph xvii
h xviii
i b xix
c Tran. of. l. Edw. xx
d l. Walburge bir. xxi
e l. Albone mar. xxii
f l. Audzey. Vigil xxiii
g l. Jo. ap. xxiiii
h Tran. l. Eleg. bi. xxv
i b l. John & l. Paul xxvi
c l. Crescens xxvii
d Leo Pope big. xxviii
e l. Paul. ap. xxix
f l. Paul. xxx

July.

August.

The night is. viii. houres
the daye is. xvi. houres.

The night is. i. houres. and
the daye is. xiiii. houres.

xix g oct. of. s. Jo. bay. i blis
 viii A Trā. of our lady ii xvi
 b Trā. of. s. Tho. ap iii v
 xvi c Tran. of s. Mar. iii
 b d Leo vir. & martir v xiii
 e oc. of. s. Pe. & paul vi ii
 xiii f Trā. of. s. tho. mr. vii
 ii g l. Grimbalde. viii x
 x A Ciril byshop ix
 x b vii. brothers mar. x xvi
 c Trans. of. s. Benet xi xii
 xvi d l. Raboz and fe. xii
 vii e xiii x b
 f The son in leo xiiii xiii
 x g Trā. of. s. l. within. x b
 xiii A Tran. of. s. Ol. xvi xii
 b l. Kenel. kyng xvii i
 xii c l. Renulphe bi. xviii
 i d l. Ruffine & Ju. xix ix
 e l. Margarete vir. xx
 ix f l. Praxide vir. xxi xxi
 g l. Mary mag. xxi vi
 xvii A. Apolina. bi. xxii
 vi b l. Cri. vir. Vig. xxiii xxi
 c l. James apo. xxv iii
 xiiii d l. Anne mo. & c. xxvi
 iii e The. vii. fle. xxvii xi
 f l. Samson. bi. xxviii
 xi g xxix xix
 A. Abdō & Sen. xxx
 xix b l. Germaine bi. xxxi xxi

c Lammass daye i
 d l. Steuen Pope ii
 e Inuen. of. s. Ste. iii
 ff Justine prest xiii
 g v
 A Trā. of our lord vi
 b The feast of Je vii
 c l. Ciri. & his fe. viii
 d l. Romayn. Vig. ix
 e l. Laurence mar. x
 t l. Tibertius mar. xi
 g l. Clare xii
 A. Ppo. & his fe. xiii
 b l. Eusebius. Vi. xiiii
 c A l. of. our lady. xv
 d The son in vir. xvi
 e oct of. s. Lau. xvii
 f Agapite mar. x. xiii
 g l. Magnus mar. xix
 A. Lewis bishop xx
 b l. Bernarde xxi
 c oct. assun. & c. xxii
 d Vig. xxiii
 e Barthel. apo. xiiii
 f l. Lewis king xxv
 g l. Seneryne xxvi
 A. Rufe. mar. xxvii
 b l. Austyne xxviii
 c Decol. of. s. Jo. xxix
 d l. fe. and Au. xxx
 e l. Cuthbert vir. xxxi

September.

October.

The night is .iij. houres and
the day is .xii. houres.

The night is .xiii. houres
and the day is .iij. houres.

rbt f Gyles abbote. i **rbt**
b g l. Anthony mar. ii **b**
A iii xiii
xtii b Tra. of .l. Cuth iiii ii
ii e Bertine abbot. v
d l. Eugenius bi x
x e vii
f Matt of our la. viii xvi
xbiii g l. Gorgone mar. ix vii
bii **A** l. Siluius bi. x
b xi xb
xb c l. Marcia. bi. xii iiii
iiii d l. maurillus bi. xiii
e l. of holy xiiii xii
xii f The son in lib. xb i
i g Edith virgin xbi
A l. Lambert bi. xbi ix
ix b l. Vic. and Co. xbi
c l. Jan mar. xix xbi
xbii d l. Eustace. vi. xx vi
bi e Mathew apo. xxi
f l. man. & his co. xxi xiii
xiiii g l. Tecla vir. xxi iiii
iii. **A** l. Andoch mar. xxi
b xxi xi
xi c l. Cipri. & Ju. xxi
d l. Col & Da. xxi xxi
xix e xxi vii
biii f Michael ar. xxi
g l. Hierome presb. xxi xbi
b

A l. Regine bi. i
b ii
c iii
d l. Fran. con. iiii
e l. Apo. mar. v
f l. Fayth. vi
g vii
A l. Delagie viii
b ix
c l. Gere. & Uic. x
d l. Richasius xi
e l. Wilfelle xii
f Tran. of .l. Ed. xiii
g l. Calix Pope. xiiii
A l. Vulfran xv
b The so in Sc. xvi
c l. Andrey vir. xvii
d l. Luke euan. xviii
e l. Fredel. vir. xix
f Austerberte vir. xx
g l. thousand vir. xxi
A l. Mary salome. xxi
b l. Romaine bi. xxi
c l. magloze bi. xxi
d l. Crisp & Cril. xxi
e Cuarist Pope. xxi
f Vigill. xxi
g l. Si. & Jude. xxi
A l. Narcis. bi. xxi
b l. Ger. capua. xxi
c l. Dam. vi. xxi

November.

The night is. xvi. houres.
and the day is. viii. houres

d The feast of all saltes i
xiii e All soules daye. ii
ii f l. Wenefrede vir. iii
g l. Amanciug iiii
x h l. Lete preste v
b l. Leonard vi
xviii c l. Wilfride arch. vii
vii d viii
e l. Theodoze ix
xb f l. Martin Pope x
iiii g l. Martin bishop. xi
A l. Paterne mar. xii
xii b xiii
i c l. Trans. of l. Cr. xiiii
d The son in lagit xv
ix e l. Edmund arch. xvi
f l. Hewe byshop. xvii
xviii g Oct. of l. mart. xviii
vi h l. Elizabeth xix
b l. Edmund king xx
xiiii c Prese. of our lady xxi
iii d Cecily virgin xxii
e l. Clemet. Pope xxiii
xi f l. Gyslog. mar. xxiiii
g l. Katharin vir. xxv
xix h xxvi
viii b l. Agricole xxvii
c l. Rufe marty? xxviii
xvi d l. Saturne. Wi. xxix
b e l. Andrew apo. xxx

December.

The night is. xviii. houres
and the day is. xl. houres.

f l. Elegy bishop i
xiii g l. Libane ii
ii h Depol. l. Osm. iii
x b l. Barbara vir. iiii
c l. Sabba ab. v
xviii d Nicolas bishop vi
vii e oct. of l. Andrew vii
f l. Con. of our lady viii
xb g l. Cipriane abbote ix
x h x
b l. Damase Pope xi
xii The son in Capri xii
i b l. Lucye virgin xiii
e xiiii
f Valery bishop xv
g l. Euphrosina xvi
xviii h l. Lazarus bi. xvii
vi b l. Graciane bi. xviii
c xix
xiiii d l. Julian mar. xx
iii e l. Thomas apo. xxi
f xxx. martyrs xxii
xi g Victoize vir. xxiii
h Vigill xxiiii
xix b Nat. of our lord xxv
viii c l. Steven ptho. xxvi
d l. John usge. xxvii
xvi e Childer. day. xxviii
b f l. Thomas mar. xxix
g Trans. of l. Ja. xxx
xiii h l. Siluel. pope. xxxi

A right godly rule

wher all faythfull Christians oughte to
occupye and exerce themselves in their
dayly prayere.

Luke. xlii. If anye man.



His teacheth vs in hys ghoſpell ſayinge:
praye that ye fall not into temptation.

Now a man that becometh himſelf in
the morning when he riſeth.

When thou riſeſt in the mornyng, loke that thou with
all humblenes of mynde knele down, and lyſtyng bp thy
hearte, thy handes, and thyn eies vnto heauen vnto god
the father almightie, praye on thys maner.

In manus tuas domine commendo ſpiritum meū, redemiſti me
domine deus ueritatis, per crucis hoc ſignum fugiat procul om
ne malignum, et per idem ſignum ſaluetur quodque benignum.
per ſignum ſancte crucis de inimicis noſtris libera nos deus ſalu
taris noſter, In nomine patris, et filii, et ſpiritus ſancti. Amen.

For ſoueraigne
in mynde.

Oly Trinitie be helping vnto me, O God in thy
name I ſhall liſte bp my handes and my hearte,
the triumphant croſſe of the paſſion of our Lorde Jeſus
Chryſte, Jeſus of Nazareth king of the Jewes, ſonne of
God, haue mercy on me. In the name of the father, the
ſonne, and the holy goſt Amen. to them be laude, honoꝝ,
and prayſe foꝝ euermore. Amen. By the ſigne of thy holy
croſſe and paſſion, from our enemyes defende vs Lorde
God, moſte holy god, and mercyfull father. Lorde Jeſus
Chriſt, almightie and eueraſting god, I geue laude and
thankes vnto thee, which haſt thys night preſerued, deſe

✱.i.

ded

ded, and visited me thy vnworthy seruaunte C. D. and
hast caused me to come to the beginning of thys day late
and sounde, and for all thy other benefites, which of thy
onely goodnes thou haste bestowed vpon me, I beseeche
the father most mercyfull, that thou wilt chesely graunt
me forgeuenes of all my sinnes and wretchednes: and al
so graunte me to spende thys day that is to cum, in thy
holy seruice with all humilitie, discretion, deuocyon, and
charitable loue; that I maye be able to doe thee seruice
due and pleasaunte vnto thee in all my workes, and cause
me to liue alwaie with thy grace, and al the dayes of my
life, I commende into thee my soule and body.

Jesu Jesu Jesu mercie; Jesu, Jesu, Jesu, mercie. Jesu,
Jesu, Jesu, graunte me grace and mercye, Jesu, Jesu,
Jesu, as I trust in thy mercye, haue mercye vpon me.

Lorde Iesus Christe that hast kepte, visited, and defen
ded me thy vnworthy seruaunte C. D. thys nighte, and
hast brought me safe and whole vnto this houre, I thake
thee therefore, and for all thy other benefites, whiche of
thy onely goodnes thou hast geuen me. Lord God I
commende thys daye vnto thy holy and blessed handes,
and to the keping of thy holy and blessed angel, whom it
shall please thee to be my defender and keper, my soule
and body, my father and mother, my brethren and sisters,
my frendes and good doers, bodily and gostly, quicke
and deade. speciall and generall, and all true and fayth
full Christian people, kepe vs good Lord by the merites
of thy most holy and bitter passion from al vices and foule
desires, from sinnes and temptacions of the fiende, from
sodaine death, and from the paynes of hell, and lighten
our heartes with the holy gost, and with thy holy grace,
and make vs alwayes to obey thy commaundementes,
and suffer vs neuer to be departed from thee the sauoure
of the worlde Christ Iesu, that liuest and raignest with
god

Godly prayers.

God the father in unitie of the same holy goste worlde
with out ende. Amen.

C For Mondaye.

A moynynge prayer.

O Moste louing and gentell God, we thanke thee
for the swete slepe and cōfōrtable rest, that thou
hast geuen vs thys night: and for as much as thou
hast commaunded vs by thy holy worde, that no manne
should be idle, but alwayes occupied in vertuous exercy-
ses euery man accordyng to his calling, We most hum-
bly beseeche thee that thyne eyes maye attende vpon vs,
Dayly defende vs, in sozow we succour vs, cherishe, comfōrte
and gouerne all our counsailes, studies, and labours, in
suche wise that we maye so spende thys daye accordyng
to thy most blessed wil, without hurtyng of oure nergh-
bour, that we maye diligently and warily eschewe and
auoide all thynges that should displease thee, set them al-
wayes befoze our eyes, and keue in thy feare, & euer worke
that that maye be founde continent, pure of liuing, tem-
perate and acceptable befoze thy diuine maiestie, vnto the
praise of thy most holy and blessed name: thzough Iesus
Christe oure Lorde and sauoure. Amen.

C For Tuesdaye.

A moynynge prayer.

Seing that thou (oh heavenly father) arte that one and
alone almightie God whiche art in euerye place, be-
holdest the counsailes, deuises, and workes, yea the le-
ry thoughtes of al men, and geuest to euery one arcoz-
dyng to their dedes: We most humbly beseech thee that for-
as much as thou hast graciously pzeferued vs thys night,
we may not spend this daye after our owne mind & pleasure
whiche is alway euil and wicked, but earnestly loke vpon
and diligently followe thy fatherly wyl, thy euerlastyng
cōsaile, thy helful word & pleasure, whiche is alwayes
good, perfect, & holy, & fulfil the same with good wil, that
* .ii. thy

Godly prayers.

thy diuine name maye alwayes be sanctified, both now
and euermore of vs miserable sinners, through thy de-
rely beloued sonne Iesus Chryste oure Lorde and sauour
Amen.

For wednesdare.

A morning prayer.

○ Lorde Iesus Chryste, whiche arte the bright sonne
of the worlde euer rising neuer fallng, whyche
with thy holsome loke engenderest, preseruest, nou-
risset, and makest ioyeful al thinges, that are in heauen
and in yearth, thine fauourably I beseeche thee vnto my
spirite, that the night of sinnes, and mistes of errours dri-
uen awaye by thy inwarde lyght, I maye walke all my
lyfe wythout stumblng or offence, cumly as in the daye
tyme beeing pure from the workes of darkenes. Graunt
thys (O Lorde,) whiche liuest and reignest wyth God the
father in vnitie of the same holy gost worlde wythoute
ende. Amen.

For Thursdaye.

A morning prayer.

○ Lorde Iesus Chryste, to whom and befoze whom
all thynges are manifest and playne, which suffrest
not a sparrow to light on the grounde without thy
prouidence, and whiche in tymes past by thy holy spirite
diddest guide our forefathers, Abraham, Isaac, and Ja-
cob in thy pathes and wayes, and agaynste the going of
yonge Tobie into a straunge contrie diddest prouide thy
holy aungel and messenger to be his guide: Graunte me
thys daye moste wretched synner, whom by thy woordes
thou doest encourage to call vpon thee in all tyme of neede
and necessities, that I maye haue thy holy spirite to di-
recte my pathes and wayes thys daye, that I may walk
according to thy Godly wyll and pleasure, profit of my
neyghbour, and glorie of thy name, whiche lyuest and
raynest

raignest worlde wythoute ende. Amen.

For Frydaye.

A morning prayer.

O Mercyfull Lorde God and heauenly father, I render moſte high laudes, prayſe and thankes vnto the that thou haſt preſerued me bothe thys nighte and all the tyme and dayes of my lyfe hetherto vnder thy proteccion, and haſte ſuffered me to lyue vnto thys preſent hower, and I beſeche thee hartely that thou wilt vouch ſafe to receyue me thys daye, and the reſidewe of my whole lyfe from henceforth into thy tuicion, ruling and gouernynge me with thy holy ſpirite, that al manner of darknes of miſbelſe, infidelitie, carnall luſtes and affections maye be vtterlye chaſed and dzyuen out of my hearte, and that I maye be iuſtified and ſaued bothe body and ſoule thozough a ryghte and a perfecte fayth, and ſo walke in the lyghte of thy moſte Godly trueth, to thy glozpe and prayſe, and to the proſite and furtheraunce of my neighbour, thozough Ieſus Chriſte oure Lorde and ſauour Amen.

For Saterdaye.

A morning prayer.

O Heauenly father, whiche like a diligente watchman attendeſt a lwayes vpon thy faithful people whether they wake oz ſlepe, and mightely defendeſt them not onely from Sathan the olde enemye of mankynde, but alſo from all other their aduerſaries, ſo that thorough thy Godly power they be harmeles preſerued, I moſte hartely thanke thee, that it hath pleaſed thy goodnes, ſo to take care vpo me thy vnprofitable ſeruant thys nighte paſt, that thou haſt bothe ſafelye kepte me from all myne enemyes, and alſo geuen me ſwete ſlepe vnto the greate comfozte of my bodye: I moſte entierlye beſeche thee moſte mercyfull and ſwete father, to ſhewe the lyke kyndnes towardes me thys daye in preſeruing

my body and soule, that as myne enemies maye haue no power ouer me, so I likewise may neither thinke, breath speake, or doe any thing that may be displeasaunte to thy fatherly goodnes, daungerous to my soule, or hurtfull to my neighbour: but that all myne enterprises maye be agreeable vnto thy most blessed wil, which is alwaye good and godly, doing that that may auance thy glory and to my vocacion, and profit to my neighbour whō I ought to loue as my selfe: that whansoever thou callest me fro the vale of misery I may be founde the child not of darknes but of light, and so for ever rayne with thee in glory which art the true and euerlastyng lyght, to whom with thy derely beloued sonne Iesus Christ our alone sauour and the holy gost that most swete comforter, be al honour and glory. Amen.

A generall morning prayer.

Almighty God our heauenly father I confesse and knowledg that I am a miserable and a wretched synner, and haue many folde waies most greuously transgressed thy most godly & blessed commaundementes thorough wicked thoughtes, vngodly lustes, liful wordes and dedes, and in my whole life. In sinne am I borne and conceived, and there is no goodnes in me, Inasmuch as if thou shouldest enter into thy narrowe iudgemente with me, iudgeing me accordyng vnto the same, I were not able to suffer or abide it, but must nedes perishe and be damned for euer, so litel helpe, comforte, or succoure is there either in me, or in any other sinfull creature. Onely thys is my comforte oh heauenly father, & thou diddest not spare thy only derely beloued sonne, but diddest geue him vp vnto the moste bitter and moste vile and slaunderous death of the crosse for me, that he mighte so paie the ran some for my synnes, satisfie thy iudgemente, still and pacifye

cisse thy wrath. Reconcile me vnto thee agayne, and purchase me thy grace and fauour, and euerlastynge lyfe. Wherefore thozough the merite of his most bitter death and passion, and thozough his innocent bloud sheddyng, I beseeche thee oh heavenly father that thou wilt be such safe to be gracious and merciful vnto me, to forgeue and pardon me al my synnes, to lyghten my heart with thy holy spirite, to renue, confirme, and strengthen me with a right and a perfect fayth, and to enflame me in loue towardes thee and my neighbour, that I maye henceforth with a willing and a glad heart walke as it becommeth me. in thy most Godly and blessed commaundementes, and so glozifie and prayse thee euerlastingly: and also that I may with a free conscience and a quiet heart in al maner of temptations, afflictions, or necessities, and euen in the very panges of death, crye boldly and faithfully vnto thee, and saye. I beleue in God the father almighty maker of heauen & earth. And in his onely sonne Iesus Christe. &c. But O Lorde God heavenly father to comforte my selfe in afflictions and temptations with these articles of the Christiā faith, it is not in my power, for fayth is thy gifte. And sozasmuche as thou wilt be prayed vnto and called vpon for it, I cum vnto thee to praye and beseeche thee, both for that and for al my other necessities, euen as thy dearely beloued sonne our sauour Christe Iesus hath hym selfe taughte vs, and from the very bothe of my hearte, I crye and saye.
Oure father which art in heauen halowed be thy name, Thy kingedome come. Thy wyl be done in earth as is it in heauen, Geue vs this daye our dayly bread. &c.

Letter that thou hast prayed on this maner (seyng that we be all synners) it shall be expediente, if thou hastle conueniente leasure therevnto, to confesse thy selfe on this maner, remembryng the Psalmycan.

A generall

O general confession of sinnes vnto god
daylye to be sayd.

O moste mercifull Lorde God, and moste tender and
deere father, vouchsafe I hartely besech the, to loke
downe with thy fatherly eies of pitie vpon me most vile
and wretched synner, whiche I ye here prostrate in heart
before the feete of thy botomles mercy. For I haue syn-
ned agaynste the throne of thy glozve, and before thee O
father, insomuche that I am nomore worthy to be called
thy sonne: Yet nenerthelesse, forasmuche as thou arte the
God and father of all comfozte, and agayne desirest not
the death of a sinner, but like a true Samaritane takest
thought of my sely wounded soule: make me I pray the
by infoundynge thy precious oyle of comfozte into my
woundes, ioyefully to runne with the lost sonne vnto the
lap of thyne everlastyng pitie. For loe thou arte my hope
and trust, in whom I onely repose my selfe, haunyng in
thee ful confidence and sayeth, and so I maye saye with a
very faythfull heart, trustyng in thy mercede: I beleue
in thee O God the father, in thee O God the sonne, and
in thee O God the holy gost, three persons and one true
and also very God, besides whom I knowledg none o-
ther God in heauen aboue, nor in earth beneth, yea and
I poore synner do accuse my selfe vnto thee (Deare father)
that I haue sore and greuoussly offended thy almightie
goodnes and maiestie, in the comynyttyng of myne exce-
dyng greuous and manyfolde synnes and wretchednesse.
For I haue not kepte the lest of thy moste godly and bles-
sed commaundementes, lyke as thy righteousnes maye
require and demaunde the same of me. I haue (I saye)
not honored the lyke my God, nor dzed the lyke my lord,
loued the lyke my father, trusted in the lyke my creatour
and

Godly prayets.

and sauoure. Thy holy and dyedfull name (vnto whom
all glozy and honoz belongeth) haue I vsed in vayne, I
haue not sanctified the holy dayes with woꝝkes, whiche
be acceptable to thee, noꝝ instructyng my neyghboure in
vertue accordynglye. I haue not honored my parentes
noꝝ been obediēte to them, thozough whom (as by an in
strumente) thou haste wꝝoughte my cūmyng into thys
woꝝlde. The high powers and rulers, whiche take their
autoꝝitie of thee, I haue not been willingly obedyent un
to. I haue not kepte my heart pure and cleane from man
slaughter: yea had not thy grace, and mercye defended me
the better, I should haue committed the very dede also.
I likewyse am not pure from theft, noꝝ from adulterie,
noꝝ from false witnes bearing, but haue in my heart and
mynde wished and desired my neighbours goodes and
thynges. I haue solowed the greate pꝛince of thys woꝝlde
Sathan, whych hath been a lyar from the beginnyng,
in concupiscence of the fleſhe, in pꝛyde of lyuing, in lying,
in deceptfulnes, in lecherie, in hatred and also enuie, in
backebitynge, in dispaire and also milbelefe. My syue
wittes also haue I foully misused and spent, in heryng,
seeyng, smellpyng, tastyng, and also felyng, whiche thou
hast geuen me to vſe to thy gloꝝye and honoz, and also to
the edificacion and pꝛofit of my neyghboure. But in what
maner so euer that I haue offended and synned agaynſte
thy eternall maieſtie, (foꝝ nomā knoweth thozowely his
synnes, as thy pꝛophet witnesseth) whether it hath ben
by daye oz els by nyghte, yea euen from my chyldehode vn
to thys daye, were it in woꝝkes, woꝝdes, oz thoughtes se
cretlye oz openly, O my mercyfull God I am soꝝy foꝝ it
euen from the very bothom of my hearte: yea my soule
mourneth foꝝ herve soꝝowe most mercyfull father, that I
am not a thousande tymes soꝝier than I am, howebeit, in
token of greate repentaunce) thoughe all heartes bee

known wel inough, vnto thee I doe knocke & stryke my
brest & saye in bitternes of hearte & soule, Lord God and
father haue mercye, Lorde god sonne haue mercye, Lorde
God holy gost haue mercye. Spare me of thyne infinite
mercye dere Lorde nowe and all the dayes of my lyfe,
and let me haue parte of thyne aboundaunte grace, so as
I maye chaunge my synfull lyfe, and put out of me the
olde man with al his concupiscence, and also that I may
dye vnto the worlde, and that the worlde maye bee vnto
me a crosse, and so goe furthe in a newe lyfe. Strengthen
me O Lorde in a true humble heart, in perfite loue, hope
and trust in thee. Geue my soule grace to desire thee one-
ly, in thee onely to reioyse and repose my selfe, and that I
maye utterly renounce and forsake the vayne assurance
of this worlde, so that thou maist fynde me ready with
the good seruant in the midnight of death, whiche shall
sodaynly steale vpon me lyke a thefe eare I beware. Be
thou to me at that tyme of nede O Lorde, a tower of
strength, a place of refuge, and a defensible God namely
agaynst the face of the seende, who lyke a roryng Lyon,
shalbe then most ready to deuoure me, and agaynst de-
peracyon, whych then shalbe busie to greue me.
Let then thy comforte cleue fast vnto me, thy mercy kepe
me, and thy grace guide me. Fetche then agayne: Lorde
God father that, whych thy puissaunte myghte hath ma-
pen. Fetche then agayne Lorde God sonne that, whiche
thou hast so welsely gouerned and boughte with thy pre-
cious blood. Take agayne then Lord God holy gost that
whych thou hast kepte and preserued so louingly in this
region of synne and vate of milery, three persons, and one
very God, vnto whom be prayse and honour for euer and
euer. Amen.

Prayers of the Passion of our
sauoure Chyste.

Blessed bee the father, the sonne and the holy goste.
Let vs prayse hym and exalte hym wozide wthout
ende. Amen.

A mightie God oure heauenly father, thy mer-
cie and goodnes is infinite and without mea-
sure, It is thy mercy & no goodnes that was
in vs, which moued the to send into the world
thine only begotten eternal sonne, to take our
nature vpon hym, and therein to wo^{ke} the mystery of our
redempcyon, and saluacion, acco^{rdyng} as thou haste ap-
pointed, and haddest spoken befoze by the mouthes of all
thy Prophetes, whiche were from the begynnyng. And it
was thy blessed wyll, thy mercy and goodnes towards
vs, that thy heauenly sonne did suffer persecucio, trouble
and aduersitie, betrayed of hys owne frende and disciple
Judas, was traiterously taken and caried awaye, to be
falsly accused and vniustly condemned, to be cruelly bett
and scourged, and finally wth moste scoznesfull rebukes
to bee putte to moste paynefull and shamefull death, that
coude be deuised.

All this ob heauenly father, was done thorow thy mer-
cy and blessed wyll for oure sakes, not onely to aunswer
and satisfie thy iuste w^{ra}th and anger, whych we haue
deserued bothe for the offences of oure fy^{rst}te parentes,
and yet daylye doe deserue by transgressynge thy holye
commaundementes, but also to restore vs agayne to thy
grace and fauoure, to endue vs wth thy heauenly
gyfies, that we myght serue thee in holynes a rightuous-
nes al ^{the} dayes of our lyfe, And finally to make vs by the
free benefit of thy derely beloued sons passion, & the price
of hys

Godly prayers.

of hys most precious bloud. parteyners with hym of his infinite and unspeakeable gloze and blisse in heauen.

Wherefore O heavenly father we beseeche thee, powre vpon vs thy holy spirite, and make vs in our heartes clerely to see, and most stedfastly to beleue this thyne infinite gracious goodnes shewed and geuen vnto vs by thyne own sonne oure sauoure Iesus Christ: and with thys belefe make vs to put all our confidence and hope of saluacyon in hym whom thou hast appoynted to bee our onely redeemer and sauour.

Make vs alwayes to render vnto thee mosse humble and hartie thankses for thyne incomprehenible mercye and goodnesse towarde vs. Finally make vs to profite the death of thy derely beloued sonne, in renouncyng and forsakynge all synne, that we maye playnely appeare to thyselfe wyth hym in newenes of lyfe, in righteouynes, innocencie, and all true holynesse: and after thys lyfe, to raigne wyth him in euerlastynge gloze, heare vs oh heavenly father, for oure Lorde Iesus Christes sake. Amen.

A Almighty God oure heavenly father, we beseech thy gracious goodnes, that lyke wyse as thy onely begotten and derely beloued sonne oure sauoure Iesus Christe accordyng to hys blessed will suffered death willingly and bitter passion for oure redemption and saluacion, haupng therof forsyght and perfecte knowledge, so in lyke maner whansoeuer it shalbe thy pleasure to lay thy crosse and affliction vpon our backes, that we may so wyllingly and pacyently beare it, to the true trial of our fayth agaynste the latter daye, and to thy euerlastynge gloze. Heare vs our heavenly father for oure Lord Iesus Christes sake. Amen.

Our sauoure

Godly prayers.

Oure sauour and redemer Iesu Chyſte, whyche in thy laſt ſupper wyth thy apoſtles dyddeſt coſecrate thy bleſſed bodye and bloud vnder the forme of bread and wyne, Graunte vs we beſeche the, ever ſtedfaſtly to beleue and kyndely to acknowledge in this moſte bleſſed ſacramēt thine infinite and almightie power, thine incomprehenſible loue towarde vs, and that we maye alway worthily receiue theſame bleſſed ſacramente accordyng to thy holy ordinaunce, that thereby we maye obayne encrease of holynes and godlynes in vnitie of ſpिरितe wyth thee our hed, and by thee and thy ſpirit with all the company of them that be truly thine, whiche be thy ſpiritual and miſticall bodys, and oure ſpiritual and Chriſtian bretheren. Heare vs oure ſauour Chyſte for thy name ſake. Amen.

Almightie god our heauenly father, which ſufferedſt Peter thy Apoſtle preſumpnyng of his owne power miſerably to fall, not onely in the deniall of his maſter Chyſte for feare of an handmayde, but alſo in forſwearyng and curſyng hym ſelfe, if euer he knewe hym: Graunte vs we beſeche thee mercifull father, that we neuer preſume of our owne mighte and power, but being in our owne heartes humble and lowly, knowledgyng our infyrmities, frailltie and weakenes, maye ever in al our affaires, receaue at thy hande ſtrength and comforte, to the acceptable perſormance of thy holy and bleſſed wyl. Heare vs O heauenly father for our lord Ieſus Chyſtes ſake, Amen.

Our bleſſed ſauour Ieſus Chyſte, whyche in that greate heauynesse of thy ſoule and intollerable anguiſhe, whyche thou ſuſteynedſt befoze thy paſſion diddeſt fall downe vpon thy face in prayer, vnto thy hea-

Godly prayers.

holy father geue vs grace and the ayde of thy holy spiritte
that we likewise in all heauines of mynde and troubles
of thys woꝛlde, run ever moze by most humble and con-
stante prayer vnto the ayde and comforte of oure heauen-
ly father, heare vs our sauour Chyſt for thy name sake
Amen.

A Almighty God eternall father, we doe remember
that in the condemnacyō of thy onely derely beloued
sonne, that most innocent lambe oure sauour Iesus
Chyſte, the Judge did sit, witnes was brought, Chyſte
was presented and condemned, and all trueth there was
trodē vnder fote, all vnrightuousnes byd raygne, & inno-
cency condemned. O moste gracious Lorde and father,
graunte vnto oure heades and rulers, that they maye
euer in all their iudgementes iudge accordyng to
true iustice and equite, withoute corruption, par-
cialitie, and wicked dissimulacion, to the oppre-
ssion of wickednes, and to the maintenaunce
of thyne everlasting trueth, iustice, ho-
nour and gloꝛy. Heare vs oure hea-
uenly father for oure Lorde
Iesus Chyſte sake
Amen,

The symbole of Crede of the Cymbolum
greate Doctoure Athanasius
Dailie red in the church. thanasi.

Who so ever wyllbe saued,
before all thinges it is ne
cessary that he holde the trewe
catholyke Fayth.

Whythe saythe, but if euerye
man wyll kepe hole and inuiola
te, withoute doute he shal e
ternallye pearyshe.

This trulpe is the verye Ca
tholike faith, that we worship
one God in trinite, and the tri
nite in vnitie.

Neither confoundynge the
persons, Neither seperatynge
the substance.

The person of the father is
one, the person of the sonne a
nother, the person of the holy
gost another.

But of the father, of the sonne
and of the holy gost, there is
one diuinitie, equall glozy, coe
ternall magestie.

Suche as is the father, suche
is

Quiaque vult
saluus esse:
ante omnia
op⁹ est vt teneat
catholicam fidem
quam nisi quisq;
integram inuio
tamq; seruaue rit:
absque dubio ine
ternum peribit.

Fides autem ca
tholica hec est: vt
vnum deū in tri
mitate, et trinita
tem in vnitate ve
neremur,

Neque confunden
tes personas: neq;
substantiam sepa
rantes.

Alia est enim per
sona patris, alia
filii: alia spiritus
sancti.

Sed patris et fi
lii et spiritus sac
ti vna est diuini
tas, equalis glori
a, coeterna mai
estas.

Qualis pater: ta

lis filius: talis spiritus sanctus.

Increatus pater
increatus filius:
increatus spiritus
sanctus.

Immensus pater
immensus filius:
immensus spiritus
sanctus.

Eternus pater, e
ternus filius: eter
nus spiritus sanctus.
Et tamen non
tres eterni, sed v
nus eternus.

Sicut non tres
increati nec tres
immensi: sed vnus
increatus, & vnus
imensus.

Similiter omni
potens pater, om
nipotens filius: om
nipotens spiritus
sanctus.

Et tamen non tres
omnipotentes: sed
vnus omnipotens.

Ita deus pater,
deus filius: deus

is the sonne: such is the holye
ghoste.

The Father is vncreate, the
sonne vncreate, the holy ghost
is vncreate.

The father is without mea
sure, the sonne without mesure
the holye ghoste withoute me
sure.

The father is everlasting, the
sonne everlastynge, the holye
ghoste everlastynge.

And not withstanding ther
be not. iii. everlastinge, but one
everlastynge.

Even as there be not thre vn
create, nor. iii. vnmesurate, but
one vncreate, and one vnmea
surate.

Likewise the father is almight
ie, the sonne almighty, and the
holye ghost almighty.

And yet be they not three al
mighties, but one god almygh
tye.

So the father is god, the son
god,

The symbole of Nebanastius.

God, the holy gost is god.

And yet they bee not three
Goddess, but one God.

So the Father is a Lorde,
the Sonne a Lorde, the holpe
gost a Lorde.

And yet bee they not three
Lordes, but one Lorde.

How as we be cōpelled by the
Christian veritie to confesse
seperatly every one person to
bee God and Lorde;

So are we prohibite by the
Catholike religion of Christes
sayth to saye that there be thre
goddess or thre Lordes.

The father is made of none,
neyther created nor gotten.

The sonne is from the father
alone, neyther made, ne created
but begotten.

The holy gost is from the fa-
ther and the Sonne, neyther
made, created, nor gotten, but
procedyng.

And so is there but one Fa-
ther

(.) .i.

ther

spiritus sanctus.

Et tamen non
tres di: sed vnus
est deus.

Ita dominus pa-
ter, dominus fili-
us: dominus spiri-
tus sanctus.

Et tamen non tres
domini, sed vnus
est dominus.

Quia sicut singul
latine vnāquāque
psonā deū ac dñz
confiteri, xpiana
veritate compelli-
mur:

Ita tres deos aut
dominos dicere
catholica religio-
ne prohibemur.

Pater a nullo est
factus: nec creat⁹,
nec genitus.

Fili⁹ a patre solo
est, non fact⁹, nec
creatus, sed genit⁹

Spiritus sanct⁹
a patre. & filio, nō
factus nec creat⁹
nec genitus, sed
procedens.

Vnus ergo pater

nō tres patres, v-
nus filius nō tres
filii, vnus ſpiritus
ſanct⁹ nō tres ſpi-
ritus ſancti.

Et in hac trinita-
te nihil prius aut
poſterius, nihil
maius aut min⁹,
ſed tote tres per-
ſone, coeterne ſibi
ſunt et coequales.

Ita vt per omnia
ſicut iam ſupradic-
tum eſt, et vni-
tas in trinitate et
trinitas in vnitate
veneranda ſit.

Qui vult ergo
ſaluus eſſe: ita de
trinitate ſentiat.

Sed neceſſarium
eſt ad eternam ſa-
lutem vt incarna-
cionē quoque dñi
noſtri Jeſu xpī ſi-
delit⁹ſque credat.

Et ergo fides
recta vt credam⁹
& confiteamur: qz
dominus noſter ie-
ſus xp̄s dei filius

ther, not thre Fathers, one
Sonne, not thre Sonnes, one
holy Ghoſte, not thre holy
goſtes.

And in thys Trinite, there
is none befoze or after another
nothyng moze, or leſſe: but all
the thre perſons bee coeterne,
and coequall to themſelfe.

So that by al wayes as now
it hath been aboue ſayed, the
Trinitie in vnitie, and the vni-
tie in trinitie muſt be worſhip-
ped.

He therefore that wilbe ſaued
let hym beleue thus of the Tri-
nitie.

But it is neceſſarye vnto ever
laſting health that euery Chri-
ſtian beleue alſo faythfully the
incarnation of our Lord Jeſu
Chriſte.

It is therefore the ryght faith
that we beleue and confeſſe
that oure Lorde Jeſu Chryſte
the ſonne of God, is God and
man

man.

He is god of the ſubſtaunce of the father, gotten beefore all worldes, and he is man of the ſubſtaunce of hys mother bozne in the worlde.

Perfecte god, perfecte manne conſiſting of a ſoule reſonable and of the fleſh humane.

Equall to the father by hys godhead, leſſe than the father by hys manhed.

Whiche though he be god and man, yet is there not twayne but one Chriſte.

Truly he is one, not by the turning of his godhed into manhod, but by aſſumpting of hys manhed to the godhed.

Being and ioining vtterly one not by cōfuſion of ſubſtaunce, but by vnitie of perſon.

For as the reaſonable ſoule and the fleſhly bodye is oz maketh one man: ſo God and man is one Chriſte.

O.ii.

Whiche

Deus et homo eſt.

Deus eſt ex ſubſtantia patris ante ſæcla genitus, et homo eſt ex ſubſtātia matris in ſeculo natus.

Perfect⁹ de⁹ pfect⁹ homo, et aia cōali ⁊ humana carne ſubſiſtens.

Equalis patri ſecundum diuinitatē: minor patre ſecundum humanitatem.

Quilicet deus ſit: et homo: non duo tamen, ſed vnus eſt Chriſtus.

Un⁹ autē nō cōuerſione diuinitatis in carnem: ſed aſſumptione humanitatis in deū.

Un⁹ oīno, nō cōfuſione ſubſtātie: ſed vnitatē pſone

Quā ſicut anima rationalis, ⁊ caro vn⁹ eſt homo: ita de⁹ ⁊ homo, vnus eſt chriſtus.

Qut passus est p
salute nostra, des-
cendit ad inferos,
tercia die resurrex-
it a mortuis.

Ascendit ad celos
sedet ad dexterā
dei patris omni po-
tentis: inde ventu-
rus est iudicare vi-
uos et mortuos.

Ad cui⁹ aduerti-
oēs hoīes resurge-
re habēt cū corpo-
rib⁹ suis: ⁊ reddi-
turi sunt de fac-
tis ppriis rationē.

Et qui bona ege-
runt ibunt in vitā
eternam: qui vero
mala, in ignem e-
ternum.

Nec ē fides catho-
lica, quā nū quis
que fideliter, fir-
miterque credide-
rit: saluus esse nō
poterit.

Whiche suffered death for
our saluacion, descended to hel,
and rose from death the thirde
Date.

Which ascended to heauen, sit-
teth at the ryghte hande of
god the father almightie, from
thence shall he come to iudge
the quicke and dead.

At whose comynge all men
muste ryse wyth their bodyes,
and shall geue accompte of
their owne propre dedes.

And they that haue doone
well shall goe into euerlastyng
lyfe: they that haue done euyl
into euerlastyng fyre.

This is the Catholyke faith
whyche excepte euerye manne
faythfully and stedfastly dooe
beleue, he can not be saued.

The

The beginning of the holy Gos-
pell after Saint Iohan. i.
Glozy be to thee o lord.

Initium sane-
ti euangelii secun-
dū Iohannem. i.

Gloria tibi dñr.

In principi-
o erat ver-
bum, et verbum e-
rat apud deum, et
deus erat verbū.
Hoc erat in princi-
pio apud deū. Om-
nia per ipsum fac-
ta sunt: et sine ipso
factum est nihil.
Quod factum est
in ipso vita erat:
et vita erat lux ho-
minum. Et lux in
tenebris lucet, et
tenebre eam non
comprehenderunt.
Fuit homo miss⁹
a deo cui nomen e-
rat Iohānes. Hic
venit in testimoni-
um: vt testimoniū
perhiberet de lumi-
ne, vt oēs crederet
per illū. Non erat
ille lux: sed vt testi-
moniū perhiberet
de lumine. Erat
lux vera: que illu-
minat oēm homi-
nē venientē in hūc

In the beginning was
the woorde. And the
worde was with god:
And the woorde was
god. The same was in the be-
gynnyng wyth god. All things
were made by it, and without
it was made nothyng. That
was made in it, was lyfe, and
the lyfe was the lighte of men.
And the lighte shineth in the
darkenesse but the darkenesse
comprehended it not.
There was a man sent from
god, whose name was John.
The same came as a witnes to
beare witnes of the lyght, that
all men through hym myghte
beleue. He was not that lyght,
but to beare wytnes of the
light. That was a true lyghte
whiche lighteth all men that
come into the worlde. He was
in the worlde, and the worlde
was

mundū. In mūdo
erat & mund⁹ per
ipsum factus est:
et mundus eum
non cognouit. In
ppria venit: & sui
eum non recepe-
runt. Quotquot
autē receperunt e-
um: dedit eis pote-
statem filios dei
fieri, his qui cre-
dunt in noīe eius.
Qui non ex sāgui-
nibus, neque ex
voluntate carnis,
neque ex volunta-
te viri: sed ex deo
nati sunt. Et ver-
bū caro factū est: &
habitauit i nobis.
Et vidim⁹ glām
ei⁹: glām quasi
vni geniti a patre.
Plenā gratiæ & ve-
ritatis. Deo glō-
riā. Te inuocam⁹,
te adoram⁹, & lau-
dam⁹: o beata tri-
nitas. y. Sit no-
men dñi bñ dictū
&c. Ex hoc nunc et
bñque in seculum.
Oremus.

was made by him: and yet the
worlde knewe hym not. He
came among hys owne, and
hys owne receiued hym not.
But as many as receiued him
to them gaue he power to bee
the sonnes of god, in that they
beleue on hys name, whyche
were borne not of bloud, nor of
the wyll of the fleshe, nor yet
of the wyll of man, but of god
And the word was made flesh
and dwelt among vs. And we
sawe the glory of it, as the glo-
ry of the onely begotten sonne
of the father. Whyche worde
was full of grace & veritie, &c.

The anthem.

we doe call vpon thee, we doe
worshippe thee, we doe praise
thee, O blessed Trinitie.

The versicle.

Blessed bee the name of oure
Lorde.

The answer.

From thys tyme forth and e-
uermore.

The gospel of S. Luke,
Let vs praye.

O God the protectour of
all that truste in thee,
without whom nothyng is of
valye, nothyng is holy, multi-
plie thy mercye vpon vs, that
through thy gouernaunce and
guiding we may so passe in god-
des tempoꝛal, & we lese not the
eternal. By Christ our Loꝛde.

¶ Luke. i.

The aungell Gabriel was
sente from god vnto a ci-
tie of Galile, named Nazareth
to a virgin spoused to a man
whose name was Ioseph, of
the house of David: and the
virgins name was mary, And
the angel went vnto her, & said
Hail ful of grace, our loꝛde is
with thee, blessed art thou a-
mong women. When she saw
him she was abashed at his
sayig, & cast in her mind what
maner of salutacio that should
be. And the angel saied vnto
her: Feare not Mary, for thou
hast found grace with god. Lo
thalt conceiue in thy wombe, &
thalt

Notetoz I
te speranti
um deus, sine quo
nihil est validum,
nihil sanctū, multi-
plica super nos mi-
sericordiam tuā,
vt te rectore, te du-
ce sic transcamus
per bona tempora-
lia, vt non amitta-
mus eterna. Per

¶ Luke. i.

In illo tēpore mis-
sus est Gabriel an-
gelus a deo in ciui-
tatem galilee cui no-
mē Nazareth, ad
virginē despōsatā
viro cui nomē e-
rat Iosēph, de do-
mo David & nomē
virginis maria.
Et ingressus angelus
ad eū dixit. Ave
gracia plena dñs
tecū: bñdicta tu in
mulierib⁹. Quē cū
audisset sbata est i
sermone ei⁹: & cogi-
tabat qualis esset
ista salutatio. Et
ait angel⁹: Ne time-
as Maria, inueni-
stis enī graciā apud
deū. Ecce concipies
in utero et paries

filium: et vocabis
nomen eius Iesu.
Hic erit magnus: et
filius altissimi vo-
cabitur. Et dabit
illi dominus deus sede
David patris eius,
et regnabit in do-
mo Jacob in eternum
et regni eius non e-
rit finis. Dixit au-
tem Maria ad an-
gelum. Quomodo
fiet istud, quoniam
virum non cognos-
co? Et respondens
angelus dixit ei.
Spiritus sanctus su-
perueniet in te: et
virtus altissimi ob-
umbrabit tibi, et
propterea et quod nasce-
tur ex te sanctum:
vocabitur filius dei.
Et ecce Elisabeth
cognata tua: et ip-
sa concepit filium
in senectute sua.
Et hic mensis est
sextus illique voca-
batur sterilis: quia
non erit impossibile
apud deum omne verbum.
Dixit autem Maria

shall beare a sonne, and hys
name shall be called Iesus. He
shall be great, and shall be cal-
led the sonne of the hyghest.
And our lord god shall geue vn-
to him the seate of hys father
Dauid, and he shall raigne o-
uer the house of Jacob for e-
uer, and of his kyngdome shall
be no ende. Than sayed Mary
vnto the aungell, howe shall
this be, seeyng I knowe not a
man? And the aungell answe-
red and sayed vnto her. The
holy gost shall come vpon the,
and the power of the hyghest
shall ouershadowe thee. Ther-
fore also that holi thing which
shall be borne, shall be called the
sonne of god. And beholde thy
cousin Elisabeth, she hath also
conceyued a sonne in her olde
age. And this is her. vi. month
though she be called barraine,
for with god shall nothyng bee
vnpossible. And Mary sayed:
Beholde the handemayden of
oure

our Lorde: be it vnto me euen
as thou hast sayed. Thankes
to god.

Mathew. ii.

When Jesus was borne
in bethleem (a towne
of Iury) in the tyme of Herod
the kyng: beholde there came
wyle men from the East to Je
rusalem, saying: where is he
that is borne kyng of Jewes
we haue seene his starre in the
East, and are come to worship
hym. When Herode the kyng
heard this, he was troubled,
and all Ierusalem with hym,
and he gathered all the chiefe
prestes and Scribes of the peo
ple, and demanded of them
where Christ should be borne
They sayd vnto hym in Beth
leem, a towne of Iurye. For
thus it is written by the pro
phete. And thou Bethleem in
the lande of Iurie, art not the
least concerning the prynces of

(.i.) Iuda

Ecce ancilla dñi
fiat mihi scđz ver
bum tuum. Deo
gracias.

Mathet. ii.

Quoniam natus
est Iesus
in Bethleem iude
in diebus Herodis
regis: ecce magi
ab oriente venerūt
Ierosolimam, di
cētes. Ubi est qui
natus est rex Iu
deorum. Vidimus
enim stellam ei
in oriente: et veni
mus cum muneri
bus adorare eum. Au
diens autē Herodes
rex turbatus est: et
ois Ierosolima
cum illo. Et con
gregans eos prin
cipes sacerdotum
et scribas populi,
sciscitabat ab eis
ubi xps nascere
tur. Et illi dixerūt
ei: In Bethleem iu
de. Sic enim scrip
tum est per pphetā
Et in Bethleem
terra iudane qua
quam minima es

in principibus in
da. Et te enim ex
iet dux qui regat
populum meum israel.
Tunc Herodes
clam vocalis ma
gis, diligenter di
dicit ab eis tem
pus stelle que ap
paruit eis. Et mit
tens eos in Beth
leem dixit. Ite et
interrogate dilige
ter de puero: et cu
invenieritis renun
ciate mihi: ut et e
go veniens adorem
eum. Qui cum au
dissent regem: abie
runt. Et ecce stel
la quae viderat in o
riente anteredebatur
super ea ubi erat pu
er. Et videntes autem
stellam magi: gau
si sunt gaudio mag
no valde. Et intra
tes domum invene
runt puerum cum Ma
ria matre eius: et pro
cidentes adorave
runt eum. Et aper
tis thesauris suis ob
tulerunt ei munera:
aurum, thus, et
myrram. Et respon

Sancti Marci Gospel.

Juda. For oute of thee shall
come a captayne, whiche shall
gouverne my people of Israel.
Then Herode priuily called
the wyse men, and diligentely
enquired of them the tyme of the
starre that appeared, and sent
them to Bethlem, saying: gooe
and searche ye diligentely for
the chylde: and whan ye haue
founde hym, bryng me worde
that I may come and worship
hun also. whan they hearde
the kyng they departed. And
loe the starre, which they saw
in the East wente before them
vntill it came and stode ouer
the place where the child was
whan they saw the starre they
were marueylous glad, and
wente in to the house & found
the chylde wyth Mary his mo
ther, and kneeled downe and
worshipped hym, and opened
theyr treasures, and offered vnto
hym giftes, golde, frankin
sence, and myrr. And after
they

Salutary Markes Gospel.

they were warned of god in a dreame, that they shoulde not goe agayne to herode, they returned into theyr owne country by another way.

¶ Marke. xvi.

After that he appeared vnto the eleuen, as they sat at meate, and cast in their teeth their vnbefele, and hardness of heart, because they beleued not them whych had seen hym after hys resurrection. And he sayed vnto them: Goe ye into al the world, & preache the gospel to all creatures. He that beleueth, and is baptised, shalbe safe. But he that beleueth not, shalbe damned. And these signes shall folowe them that beleue. In my name they shall cast out deuils, and shall speake with newe tonges, and shall kyll serpentes. And if they drynke any deadely thing it shall not hurte them. They shall laye their handes on the

sicke, **Sup** egros man?

to accepto in som
nis neredirēt ad
Herodē: per aliā
viam reuerſi ſūt
in regionē ſuam.
Deo gratias.

¶ Matt. xvi.

In illo tempore,
Recubentibus xi
discip. aparuit il
lis Ies^{us}: et exp^o
brauit incredulita
tē illorū & duriciā
cordis q̄a his q̄ vi
derāt eū iesu rex
isse, nō crediderāt
Et dixit eis. Eun
tes in mundum
vniuersum predi
cate euangelium
omni creature.

Qui crediderit et
baptizatus fuerit
saluus erit. Qui
vero nō crediderit
cōdēnabit. Sig
na autem eos qui
crediderint: hec se
quēt. In nomine
meo demonia ei
ciēt, ligatis loquēt
nouis: serpentes
tollēt. Et si mort
ferū quid biberit
non eis nocēbit.
Sup egros man?

imponent et bene
habebunt. Et tunc
quod Iesus postquam
locutus est eis, al-
samptus est in ce-
lum, et sedet a dex-
teris dei. Illi autem
perfecti predicave-
runt ubique: domino
cooperante et ser-
monem confirmante
sequentibus signis
Deo gratias.

Oratio dominica

Prima petitio.

Pater ques in ce-
lis: sanctificetur
nomen tuum.

Secunda petitio

Adueniat regnum
tuum.

Tertia petitio.

Fiat voluntas tua
sicut in celo et in terra.

Quarta petitio.

Panem nostrum
quotidianum da
nobis hodie.

Quinta petitio.

Et dimitte nobis
debita nostra, sicut et
nos dimittimus
debitoribus nostris.

Sexta petitio.

Ne nos indu-
cas in temptationem.

The pater noster.

sicke, and they shall recover.
So our Lord Iesus after that
he had spokē vnto them, was
receiued into heauen, and syt-
teth on the right hand of god.
And they went forth and prea-
ched euerye where. And oure
lorde wroughte wyth them,
and confyrmed the word with
miracles that folowed.

Our Lordes prayer.

The first petition.

Our father whiche arte in
heauen, sanctified be thy
name.

The seconde petition.

Thy kyngdome come.

The thirde petition.

Thy wyll be done in earth,
as it is in heauen.

The fourth petition.

Our dayly bread geue to vs
thys daye.

The fifth petition.

And forgeue vs our offences
euen as we forgeue them that
offende vs.

The sixte petition.

And leade vs not into temp-
tation.

The Crede.

tacion.

The seuenh petition
But deliuer vs from euill. **A.**
 men.

The salutation of the
 angell Gabziell.

Hole Mary full of grace
 our Lorde is with the:
 Blessed bee thou amonge wo-
 men, and blessed bee the fruite
 of thy wombe, Iesus Chryste.
 Amen.

The .xii. articles of
 the sayth.

The first article.

I beleue in god the father
 almightie, maker of hea-
 uen and earth.

The seconde article.

And in Iesu Chryste hys on-
 ly sonne, our Lorde.

The thirde article.

Which was conceyued of the
 holy gost, borne of Mary a vir-
 gin.

The fourth article.

Which suffered vnder Pon-
 tilate, was crucified, deade
 and

nem.

Septims peticio.
 Sed libera nos a
 malo. Amen.

Salutatio Gabri-
 elis angeli.

Ave Maria
 gratia plena
 dominus te
 cu: bñdicta tu in
 mulieribus, et be-
 nedictus fructus
 ventris tui Iesu
 Chrystus. Amen.

Cui articuli fidei
 Primus arti-
 culus.

Credo in deū
 patrē omni-
 potentem cre-
 atorem celi & tē.

Secundus articulus.

Et in Iesu Chri-
 stū filiū ei⁹ vnicū
 dominum nostrū.

Tercius articulus.

Qui concept⁹ est
 de spiritu sancto,
 natus ex Maria
 virgine.

Quartus articulus.

Passus sub pon-
 cio pilato crucifix⁹
 mortuus et sepul-

tus.

Quint^{us} articulus.

Descēdit ad infer-
na, tertia die resur-
rexit a mortuis.

Sext^{us} articulus.

Ascēdit ad celos
sedet ad dexterā
dei patris omni-
potentis,

Septim^{us} articulus.

Inde venturus
est iudicare viuos
et mortuos,

Octau^{us} articulus.

Credo in spī-
tum sanctum,

Nonus articulus.

Sanctam eccle-
siam catholicam,
sanctorum com-
munionem,

Decim^{us} articulus.

Remissionē pec-
catorum,

Undecimus arti-
culus.

Carnis resurrec-
tionem.

Duodecimus ar-
ticulus.

Et vitam eter-
nam. Amen.

¶ Decē precepta
Deuteronomi. b.

¶ Prim^{us}.

The Crede.

and buryed.

¶ The fifth article.

Whiche descended to hell, the
thirde daye rose from death to
lyfe.

¶ The sixte article.

He ascended into heauen, and
sytteth at the ryghte hande of
God, the father almightie.

¶ The seuenth article.

From thens he shall come to
iudge the quicke and the dead

¶ The eighte article.

I beleue in the holy gost.

¶ The ninth article.

The holy churche catholyke,
the communion of sainetes.

¶ The tenth article.

The remission of synnes.

¶ The eleuenth article.

The resurreccion of the flesh

¶ The twelfth article.

And the lyfe everlastyng. A-
men.

¶ The .v. commaundementes.

Deuteronomie the
fifth Chapter

¶ The first.

Thou

The .x. Commaundementes.

Thou shalt not haue
straunge goddes in my
syghte.

A The seconde.

Thou shalt not blurpe the
name of thy god in vayne.

A The thirde.

O bserue the sabbath daye.

A The fourth.

Honoure thy father and mo-
ther.

A The fifth.

Thou shalt not kyll.

A The sixte.

Thou shalt not doe adultery

A The seueneth.

Thou shalt doe no theft.

A The eyghte.

Thou shalt not speake false
witnesse agaynste thy neigh-
boure.

A The ninth.

Thou shalt not desier the
wyfe of thy neyghboure.

A The tenth.

Thou shalt not desyre the
good of thy neyghboure.

Non habe-
bis deos a-
lienos in conspec-
tu meo.

Secundus.

Non blaspabis
nomē domini dei
tui frustra.

Tercius.

Observa diē sab-
bati.

Quartus.

Honora patrem
tuum et matrem

Quintus.

Non occides.

Sextus.

Non mechaberis

Septimus.

Furtiū nō facies.

Octauus.

Non loqueris cō-
tra proximum tu-
um falsum testi-
monium.

Nonus.

Non concupisces
uxorem proximi
tui.

Decimus.

Non concupisces
rem proximi.

C Oratio ad sanctam Trinitatem.

C A prayer to the holy and blessed Trinitie.

Sancte & in-
diuidue tri-
nitati, Je-
suhristi crucifiri
humanitati, sic se-
piterna gloria ab
omni creatura per
infinita seculorū
secula. Amen.

Benedictum sit
dulce nomen
domini nostri
Jesu Christi filii
gloriose virginis
marie in eternum
et ultra. Amen.

C Oratio ad in-
gressum templi
dicenda.

Domine in
multitudi-
ne mie tue introi-
bo in domum tuā
adorabo ad tem-
plum sanctum tuū
et confitebor noi
tuo. Et sic deduc
me in iusticia tua
propter inimicos
meos: dirige in
conspectu
tuo hīa
meā.

TO the holy and indiuisi-
ble trinitie, to the huma-
nitie of Jesu Christe crucified,
glory infinitely be geuen of eue-
ry creature, worlde withoute
ende. Amen.

Blessed be & swete name
of our lord Jesu Christe,
the sonne of the glorious vir-
gyn Marye for euermore.

C Han thou interest into the
churche, say thus.

Lorde by the abundance
of thy mercy, I wyll en-
ter into thy house: I shal wor-
ship thee at thy holy temple,
and acknowledge thi name
Lord through thy iustice
guide me against mine
enemies: direct my
waye, euen in
thy sight.



Lord open
thou my
lyppes.

And my
mouth shal
pronounce
thy prayse.

O god bed
thy selfe in-

to my helpe.

Lord haste thee to helpe ine.

Glorie be to the father, to the
sonne, and to the holy gost.

As it was in the beginning:
as it is now, and ever shal be.
Amen. Alleluya.

Betwene Septuagesima which be-
gynneth the fourth soday before elene-
lente and Easter for Alleluya ye must
say. Laude be to our Lord, kyng of e-
ternall gloze.

The Inuitatorie.
Mayle Mary full of grace, our lord is
wryth thee.

The. xciii. Psalme.

Come and let vs ioyful-
lye geue thanks vnto
our lord: let vs reioyce in god
A. i. our

Domine labia
mea aperies.

Et os meum an-
nuntiabit laudem
tuam.

Deus in adiuto-
rium meum in-
tende.

Domine ad adiu-
uandum me festina
Gloria patri et fi-
lio: et spiritui san-
cto.

Sicut erat in pri-
ncipio et nunc et se-
per: et in secula se-
culorum. **Amen.**
Alleluya.

The. xciii. Psalme.
Laus tibi domine: rex e-
terne glozie.

Inuitatorie. **Aue**
Maria gratia ple-
na dominus tecu.
Aue Maria gra-
tia plena dñs tecu

Psalms. xciii.
Venite exul-
temus do-

mino, iubilemus
deo salutari nos-
tro: preoccupem⁹
faciem eius in cō-
fessione et in psal-
mis iubilemus ei.
Aue maria. &c.

Quoniam magn⁹
dñs & rex magn⁹
sup oēs deos: qm̄
non repellet dñs
plebē suā qz in ma-
nu ei⁹ sunt cēs fi-
nes terr: & altitudi-
nes montū ipse cō-
spicit. Dñs tecum
Quoniam ipsius
est mare, et ipse fe-
cit illud, et aridā
fūdauerūt man⁹
eius: venite adore-
mus & proci dam⁹
ante deū, plorem⁹
corā dño. qui fecit
nos: qā ipse est do-
mīn⁹ deus noster,
nos autē ppl^s ei⁹
et oues pascue ei⁹
Aue maria.

Hodie si vocem e-
ius audieritis, no-
lite obdurare cor-
da vestra: sicut in
exacerbatione se-
cundū

our sauoure, let vs approche
vnto his presence with praisse
and thankes geuyng, and sing
we vnto him in psalmes.

Hayle Mary full of grace. &c.

How God is a greate Lorde,
and a great king ouer al gods
which shal not forsake his peo-
ple: in whose power are al the
coastes of the earth, and he be-
holdeth the toppes of the mou-
taines. Our Lord is with the

The sea is hys, for he hath
made it, and hys handes haue
facioned the earth also: come
therfore, and let vs worshyppe
and fall downe before god, let
vs wepe before our lord which
hath made vs, for he is our
lord god, and we are hys peo-
ple, & the shepe of his pasture.

Hayle Mary ful of grace &c.

This daye if ye heare hys
voice, see that ye harden not
your heartes, as they dyd in
the tyme of temptaciō in wil-
dernes, bitterly murmuring a-
gainst

gaist god, where your fathers
tempted me, and prouoked me
to anger, and yet saw they my
workes. Our lord is with the.

Horty peres was I a neygh-
boure vnto thys generacion,
wherefore I sayed euer, they
heartes are gone from me, they
know not my wayes: to whom
I swore in my greate anger,
that they shoulde not enter into
my rest. Mayle Mary sul of. &c.

Glorie be to the father, to the
sonne, and to the holy gost.

As it was in the begynnynge
as it is now, and euer shal be.
Amen.

The hymne.

The gouernoure of the
triple engyn, woh the
earth, the sea, and the heuyns
do honoure,
Conceyued is in the wombe
of a virgi, whose name is ma-
ry, by goddes hygh power.

A maydens wombe, inuincy-
late and pure, hym hath con-

A.ii.

ceyued.

cundū diē tēptati-
onis in deserto, t.
bi temptauerunt
me. patres vestri,
pbauerūt, et vide-
runt opera mea.

Dominus tecum.

Quadragesima an-
nis primus fuige-
rationi huius, et
dixi semp, hi errāt
corde: ipsi vero nō
cognouerūt vias
meas, q̄b⁹ iuravi-
fra mea, si introi-
būt i requiē meam
Aue Maria. &c.

Gloria patri et fi-
lio: et spiritui sac-
to.

Sicut erat. &c.

Hymnus.

Quem terra
pontus et he-
ta colūt, ad-
orant predicant
trinam regentem
machinā, claustrū
Marie baiulat.

Qui Luna Sol
et omnia, De-
seruiūt per tēp-

ra: p̄fusa celi gra-
tia gestant puella
viscera.

Beata mater mu-
nere, cuius super-
nus artifer, mun-
dum pugillo con-
tinens, ventris
sub arca clausus
est.

Beata celi nunc-
cio secunda sanc-
to spiritui: deside-
ratus gentibus,
cuius per alium
fusus est.

Gloria tibi domi-
ne, qui nat⁹ es de
virgine: cum pa-
tre et sancto spiri-
tu, in sempiterna
secula. Amen.

Psalmus. llii.

ceyued, wythout spot or crime
To whom the Sonne & Mone
and every creature
Do serue alway in their course
and tyme.

Blessed is that mother, reple-
nished with grace.

In whose wombe, the creator
immortal, hath not disdayned
to take hys place.

Holdynge in hys hande the
world ouer all.

O f the heuenly messenger,
blessed is she. Throughe the
grace of the holy gost inspired,
Foz out of her wombe proce-
ded he. whom al the nacyns
of the worlde desyred.

Glorie to our lord of myghtes
moſte.

That of a virgin chaste was
boze.

Glorie to the father and the
holy gost.

To them be prayſyng for euer
more. Amen.

The. viii. psalme.

Our Lorde

O Lord, which art our lord,
howe merueylous is thy
name ouer al the earth.

For thy magnificence hath
bene exalted aboue the heuens
Thou haste aduanced thy
prayle, by the mouthes of in-
fantes and suckynge babes, in
despyte of thyne enneimyes, for
to cōfound the aduersary, and
the reuenger.

Wherfore I shal behold thy he-
uens, which are the workes of
thyne handes, the Moone and
the starres, whyche thou hast
set in ordre.

What thing is a mā, that thou
art so myndful of hym: or what
is the sōne of Adam that thou
so regardest hym.

Thou hast made hym sū what
inferioz to angelles: thou hast
crowned hym wyth glory and
honour, & hast made hym lord
bpō the workes of thyne hāds

Thou hast cast al thyngs vn-
der hys fete, al maner of shepe

A. iii.

and

Domine do-
min⁹ noster
quam admirabi-
le est nomē tuū in
vniuersa terra.

Quoniam elua-
ta est magnificen-
tia tua: sup celos.

Ex ore infantū
et lactantium per-
fecisti laudē prop-
ter inimicos tuos
vt destruas inimi-
cum et vltorem.

Quoniam vides
bo celos tuos, ope-
ra digitorum tuo-
rum: lunā et stel-
las que tu funda-
sti.

Quid est homo
quod memor es
eius: aut filius ho-
minis quoniam vi-
sitas eum?

Inuisti eū pau-
lominus ab ange-
lis, gloria et hono-
re coronasti eum:
et constituisti eū
super opera ma-
nuum tuarum.

Omnia subiecisti
sub pedibus eius,

ones et boues vni
uerſas: inſuper et
pecora campi.

Volucres celi et
piſces maris: qui
perambulant ſe-
mitas maris.

Deus dñs noſter
& admirabile eſt
nomen tuum in vni-
uerſa terra.

Gloria patri. &c.
Sicut erat i pri-
cipio & nūc & ſem-
per et in ſecula ſe-
culorum. Amen.

Psalmus. cxviii.
Ali enar-
rant gloriā
dei: & opera manu-
um eius annūciat
firmamentum.

Dies diei eructat
verbum: et nox noc-
ti indicat ſciēciam

Non ſunt loque-
le neq; ſermones:
quorum non au-
diatur voces eorum.

In omnem ter-
ram exiit ſonus
eorum: et in fines or-
bis terre verba e-
orum.

and ore: yea mozeouer, the cat-
tell of the felde.

Fowles of the ayre, and fiſhes
of the ſea, whiche ſwim in the
waters of the ſea.

O lord, whiche art our lorde,
how marueylous is thy name
ouer al the earth.

Glorie be to the father, to the
ſonne, and to the holy ghoſte.

As it was in the begynnyng
is now and euer ſhalte world
wythout ende. Amen.

The. cxviii. Salme.

The heavens declare the
glory of god: and the fir-
manent manifeſteth the workes
of his handes.

Day vnto day uttereth oute
ſpeche: and nyght vnto nyght
openeth knowledge.

There be neither ſpeeches nor
wordes: but that the voices of
them been heard.

Their ſounde hath gone
through al the world: and their
wordes, through the coaſtes of
the rounde earth.

He hath pighte hys pavilion
in the sonne: and he is lyke a
hydegrome procedyng out of
his chamber.

He hath stert by lyke a giant
for to take hys course: hys pro-
gresse is from the high heauen.
And his recourse is vnto the
furthest part therof: neyther is
there any that can hyde hym
from his heate.

The lawe of our lord is pure,
conuertying soules: the testimo-
ny of our lord is faythfull, ge-
uyng wysedō to the ignorant.

The commaundementes of
our lorde be ryghtfull, comfort-
ing the hert: our lordes precept
is clere, geuyng light to the eyes.

The feare of our lord is ener
more continuynge: the iudge-
mentes of our lorde are true,
iustified in themselves.

They are to be desired aboue
gold and precious stones: and
more swete than hony, and the
hony combe.

Aerely

In sole posuit ta-
bernaculū suū: et
ipse tanq̃ spōs⁹ p-
cedēs de thalamo
suo.

Exultauit vt gi-
gas adcurrēdū vi-
am: a summo celo
egressio eius.

Nec occurrit ei⁹ vl-
lus: ad sumū ei⁹: nec
est qui se abscondat
a calore eius.

Lex dñi immacula
tacueritens aias
testimoniū dñi fi-
dele, sapiētia pre-
stans paruulis.

Iusticie dñi recte
lexificātes corda:
præceptum dñi lu-
cidum illuminās
oculos.

Timor dñi sanct⁹
pmanet i seculū se-
culi: iudicia dñi ve-
ra iustificata in se-
metipsa.

Desiderabilia su-
per aurū et lapidē p-
ciosū multū, & dul-
ciora super mel &
fauum.

Et enim seru⁹ tu
us custodit ea:icu
stodiendis illis re
tributio multa.

Delicta quis in
telligit, ab oculis
meis mādame
et ab alienis par
ce seruo tuo

Si mei nō fuerit
dominati, tūc ima
culat⁹ ero: & emā
dabo: a Delicto
maximo.

At erūt vt cōpla
ceat eloquia oris
mei: et meditatio
cordis mei i cōspec
tu tuo seper.

Nōne adiutor me⁹
et redemptor me⁹

Gloria patri & filio
et spiritui sancto.

Sicut erat i p^rinci
pio & nūc &c.

Psalmus. cxxviii.

Domini est
terra et ple
ntitudo ei⁹: orbis t^r
ritudo et vniuersi
qui habitant i eo.

Quia ipse sup ma
ria fundauit eum:

Uerely thy seruante obser
ueth them: in keepyng of them
is greate rewarde.

Who doth confydre hys faults
purge me from those that be se
cret: and from other spare thy
seruante.

If they haue not the maistry
of me, than shal I be cleue: and
shal be purged from the grea
test synne.

And the words of my mouth
shalbe pleasaunt: and the medi
tation of myne heart accepta
ble in thy syght alway.

O lorde thou arte my helper:
and my redeemer.

Glorve be to the father, to the
sonne, and to the holy ghost.

As it was in the begynning:
as it nowe, & euer shalbe. Amē

The. cxxviii. psalme.

The earth is our Lords,
and the haboundaunce
therof: the round world, and al
that inhabit in it.

Ho: he hath pyght it vpo the
sees:

sees: and hath builded it vpon
the flodes.

Who shall ascende into the hil
of our lord: or who shall stand
in hys holy place:

An innocente in handes, and
of pure heart: which hath not
taken hys soule in bayne, nor
hath not sworne to deceiue his
neyghbour.

He shall receyue blessinge of
our lord: and mercy of god, his
saluour.

Thys is the generacyō of thē
that seke hym: of them that
seke & face of the god of Jacob.

Ye Prynces heaue vp your
gates, and ye eternall gates o-
pen your selues, and a kyng of
glory shall entre in.

Who is thys same king of glo-
ry: a stronge lord and a mygh-
ty, a lord mighty in battayle.

Ye prynces heaue vp your
gates, and ye eternal gates o-
pen your selues, and a kyng of
glory shall enter in.

B.i.

Who

et super flumina
preparauit eum.

Quis ascendet in
montē dñi: aut q̄s
stabit in loco sanc-
to eius.

Innocens ma-
nib⁹ & mūdocoꝝde
qui non accepit in
vano animā suā,
nec iurauit i dolo
proximo suo.

hic accipiet bene-
dictionē a dño: et
miam a deo salu-
tari suo.

Hec est generatio
querentium eum:
querentium faciē
dei Jacob.

Attollite portas
p̄ncipes vestras
& eleuamini porte
eternales: et intro-
ibit rex glorie.

Quis est iste rex
glie: dñs fortis, &
potens dñs po-
tens in p̄lio.

Attollite portas
p̄ncipes vestras,
& eleuamini porte
eternales: & intro-
ibit rex glorie.

Quis est iste rex
glorie: Dominus
virtutum ipse est
rex glorie.

Gloria patri et fi
lio: & spiritui sancto
Sicut erat in p̄ci
picio, et nunc. &c.

Anthiphona.

Benedicta tu in
mulieribus, et be
nedictus fructus
ventris tui.

S. Sancta dei ge
nitrix virgo semp
Maria. Inter
cede pro nobis ad
dñm deū nostrum.

Oratio dominica

Pater noster q̄
es i celis, sac
tificet nomē tuū.
Adueniat regnū
tuū. Fiat volūtas
tua sicut i celo & i
terra. Domine n̄m
quotidianū da no
bis hodie. Et di
miste nobis debī
ta n̄ra: sicut & nos
dimittim⁹ debitoꝝ
b⁹ n̄s. Et ne nos
inducas i tēptacio
nem. Sed libera
nos a malo. Amē.

Who is this same kyng of glo
ry: the lord of powers, he is the
kyng of glory.

Glory be to the father, to the
sonne, and to the holy gost.

As it was. &c.

The anthem.

Blessed be thou among womē,
and blessed be the fruite of thy
wombe.

The versicle.

Holy mother of God, and vir
gin perpetuall.

The responce.

Pray thou for vs, to oure lord
celestiall.

The Vater noster.

Our father which art in he
uen, sanctified be thy name
Let thy kyngdome come.
Thy wil be fulfilled as wel in
earth, as it is in heauen. Geue
vs thys day our dayly breade.
And forgette vs oure offences,
as we forgeue thē that offende
vs. And leade vs not into tēp
tacyon. But delyuer vs from
euill. Amen.

The

The Matynes

The Ave Maria.

Hyle mary full of grace,
oure lord is with thee:
blessed be thou among women
and blessed be the fruite of thy
wombe Jesus. Amen.

Leade vs not (Lorde) into tēp
tacion. But delyuer vs from
euill. Amen.

The blessing.

Lorde we beseeche thee of thy
blessyng.

The response.

Holy virgin of virgins praye
for vs vnto our lord.

The syttel lesson.

Holy Mary most pure of
virgins al, Mother and
doughter of the kyng celestyall
So comforte vs in oure desola
cion,

That by thy prayer, and speci
al medytacyon, we enioye the
reward of the heauenly raigne
And with goddes electe there
for to remaine.

Thou lord haue mercy on vs

The response

B. ii.

Holy

Salutatio an
gelica.

Ave Maria
gratiaplena

dñs tecum.
Benedicta tu in
mulieribus, & be
neditus fructus
ventris tui Jesus
Amen. Et ne nos
inducas in temp
tacionem. Sed li
bera nos a malo.

Ben Tūbe dñe
bñdicere. R. Alma
virgo virginum
intercede p nobis
ad dominū. Amē

Electio prima.

Sancta ma
ria virgo
virginū, mater et
filiā regis regū
omniū, tuū no
bis impende sola
tium : vt celestis
regni per te mere
amur habere pre
mium, & cum elec
tis dei regnare in
perpetuū. Tu au
tem domine misere
re nostri.

Responsorium

Sacra aīmacula
ta virginitas q̄b⁹
te laudib⁹ efferā
nescio. Quia quē
celi cape nō pote-
rant, tuo gremio
cōtulisti. Versus.

Bñdicta tu ī muli-
erib⁹: et bñdictus
fruct⁹ benedictus
Quia quē celi ca-
pere non poterāt,
tuo gremio contu-
listi. Benedictio
Iube domine be-
nedicere. Respon-

ditur.
Oret mente pia
pro nobis virgo
maria. Amen.

Lectio secunda.

Sancta Maria
spiratū piissima,
intercede p no-
bis sactarū sactissi-
ma, vt p te virgo
glōsa nra sumat
precamina, q̄ pro
nobis ex te natus
regnat sup ethera
vt sua charitate
nra deleat pecca-
mina. Tu autem

Holy and vndefyled virgini-
ty, I wote not with what prai-
sig I may exalte thee. For him
that the heuens could not con-
teyne, thou barest in thy wombe

The versicle.

Blessed be thou among al wo-
men, and blessed be the fruite of
thy wombe. For hym that the
heauens could not conteyne,
thou barest in thy wombe.

The blessing.

Lord we beseeche thee of thy
blessyng.

The answer.

Pray for vs deuoutely, O vir-
gin Mary.

The seconde lesson.

Holy Marye, of all godly
the godlyest pray for vs
of all holy the holyst.

That he owre prayers accept
maye in good wyse,
whiche of the was bozne, and
raigneth aboue the skyes:

By whose charitie, and merci-
ful grace Our greuous synnes
may take no place. Thou lord
haue

The matyns.

haue mercye on vs. Thanke
we god.

The Responce.

Blessed art thou virgin Mary
that barest our lord. Thou hast
borne hym that made the, and
yet remaynest a virgin euer-
more.

The versicle.

Hayle Mary full of grace, oure
lorde is with the. Thou hast
borne hym that made the, and
yet remaynest a virgin euer-
more.

The blessing.

Lorde we beseeche thee of thy
blessyng.

The answer.

Goddess holy mother be hel-
pyng to vs.

The thirde lesson.

Holy mother of god, which
hym hast conceived,
That of all the worlde, coulde
not worthely be receyued,
Thy sonne beseeche with hum-
ble intercessyon,
As for to purge, of oure trans-
gressyon,

26.iii.

gressyon,

dn̄e miserere nos
Ari. Deo gratias

Responsorium

Beata es virgo
Maria, que dn̄m
portasti, creatore
mundi. Genuisti
qui te fecit, et in e-
ternū permanēs
virgo. Versus.

Aue Maria gra-
cia plena domini
tecum. Genuisti
qui te fecit, et in e-
ternū permanēs
virgo.

Benedictio.

Aue dn̄e benedi-
cere. Sancta
dei genitrix sit no-
bis auxiliatrix. A-
men.

LECTIO tertia.

Sancta dei
genitrix q̄
digne meruisti co-
cipere, quē totius
orbis nequiuit co-
phēdere tuo pio in-
teruentu culpas
nostras ablue: ut
perennis sedē gl̄ie

per te redempti
valeam? scandere
ubi manes cum fi
llo tuo sine tem
pore. Tu autem
dñe miserere nři.

Responsorium.

Helix nāque es
sacra virgo mari
a; et omni laude
dignissima. Quia
ex te ortus est sol
iustitie. **Ep̄s deus
noster.**

Versus.

Ora pro populo;

interueni pro clero

intercede pro deuo

to femineo sexu: sē

tiant omnes tuū

leuamen, quicum

que celebrant tuā

commemoracionē

Quia ex te ortus

est, sol iustitie,

Ep̄s deus noster.

Gloria patri et fi

lio, et spiritui sac

to, **Christus deus**

noster.

Oratio Ambrosii

et Augustini.

U Edes lau

damus te

dñm confitemur.

gressyon:

That so beeing redeemed, we
may the place ascende.

where thou dwellest wyth
hym, worlde without ende.

Thou lord haue mercy on vs.

The Responle.

Surely happy art thou blessed
virgin Mary: and worthye to
haue all maner of praisynge.

For of the is risen the sonne of
ryghtwysenes. Christ our god.

The versicle.

Praye for the people, entreate
for the clergy, make intercessy
on for the deuout womankind
let al fele thine helpe that wor
thely solempnise thy memorial

For of the is risen the sonne of
ryghtwysenes. Christ our god.

Glorie bee to the father, to the
sonne, and to the holy ghoſte.

Christ our god.

The song of Ambrosii

and Ambrose.

W E prayse the (O god) we
knoweledge the to be our
lorde.

All

All the earth doth worshyp
thee, which art the father ever-
lastyng.

To thee cry forth all aungels
the heauens, and all powers
therin.

To the thus crieth Cherubin
and Seraphyn continually.

H oly. H. oly. H. oly.

W orde god of Sabaoth.

H eaven and earth are fulfyl-
led with the glory of thy maie-
ste.

The glorious company of the
apostles prayse thee.

The goodly felowshyp of the
prophetes worshyp thee.

The noble army of martyrs
prayse thee.

The holy Churche through-
out all the world doth magnify
thee.

They knowledg the to bee
the father of an infinite maie-
ste.

They knowledg thy hono-
rable and very onely sonne.

23.iiii.

And

De eternum pa-
trem omnis terra
veneratur.

Tibi omnes an-
geli: tibi celi et vni-
uerse potestates.

Tibi cherubin &
seraphin: incessa-
bili voce procla-
mant. Sanctus.

Sanctus Sanctus.
Omnis deus
Sabaoth.

Pleni sunt celi &
terra: maiestatis
glorie tue.

De gloriofus a-
postolorum choꝝ

De pphetarum
dabilis numerus.

De martir can-
didatus laudat ex-
ercitus.

De p orbe terra-
rum: sancta confi-
terur ecclesia.

Patrem immen-
se maiestatis.

Venerandum tu-
um verum. et vni-
cum filium.

Sanctum quoque
paracletum spiri-
tum.

Tu rex glorie
Christe.

Tu patris sempi-
ternus es filius.

Tu ad libera-
dum suscepturus
hominem: non ho-
ruit virginitas uterum.

Tu deuictor mor-
tis aculeo: aperui-
sti credentibus reg-
na celorum.

Tu ad dexteram
deit sedes: in glori-
a patris.

Iudex crederis,
esse venturus.

Tu ergo quesumus
famulis tuis sub-
ueni: quos pretioso
sanguine redemisti

Et eterna fac cum
sanctis tuis: in
gloria numerari.

Saluum fac po-
pulum tuum domine: et

And the holy gost also to be a
comforter.

Thou art the kyng of glorie,
O Christ.

Thou art the euerlastig sone
of the father.

Than thou tokest vpon the
our nature to deliuer mā, thou
dyddest not abhorre a virgins
wombe.

Than thou haddest ouer-
come the sharpenes of death:
thou openedest the kyngdome
of heauens to al true beleuers.

Thou syttest on the ryghte
hand of god, in the glory of the
father.

We beleue that thou shalt
come to be our iudge.

We therfore pray the, helpe
thy seruauntes: whom thou
hast redeemed with thy precy-
ous blood.

Make them to bee numbred
wyth thy sayntes in ioye euer-
lastyng.

O lord saue thy people: and
blesse

The Matins.

blesse thyne heritage.

Gouerne and also lifte them
bp into blyſſe euerlaſtyng.

We prayſe thee euery daye.

And we worſhype thy name,
euer worlde wythout ende.

Touchaſaſe good lord to kepe
vs thys day without ſynne.

O lord haue mercy vpon vs:
haue mercy vpon vs.

O lord let thy mercy lighten
vpon vs, euen as we truſte in
thee.

O lord in thee haue I truſted
let me neuer be confounded.

CThe verſicle.

Holy mother of god make thy
petition.

CThe anſwere.

That we may deſerue chriſtes
promiſſion.

C Betwene Septuageſima and Cal-
ter thys Pſalme folowyng is ſayd in
Beade of. **De deum.**

CThe. li. Pſalme.

HAue mercy vpon me (oh
God) accordyng to thy
C. i. great

benedic heredita-
ti tue.

Et rege eos ⁊ ex
tolle illos vſq; in
eternum.

Per ſingulos di-
es benedicim⁹ te.

Et laudam⁹ no-
mē tuū in ſeculū:
⁊ in ſeculū ſeculi.

Dignare dñe die
iſto : ſine peccato
nos cuſtodire.

Miſerere nſi dñe
miſerere noſtri.

Eſt miſa tuadñe
ſup nos: quēadmo-
dū ſperauim⁹ i te

Verſus.

Gloria pro nobis ſac-
ta deigenitricis.

R. Ut digni effici-
amur promiſſioni
bus Chriſti.

C Iſte Pſalmus
ſequens dicitur i-
ter Septuageſi-
mam ⁊ Paſcha p

De deū laudam⁹

C Viamus. li.

M

Miſerere
mei deus
ſecūdum

magnā mīam tuā
Et scōz multitu
dinē mīationū tua
rū: dele inīqtatē me
am. Ampli⁹ laua
me ab inīqtate me
a: & a peccato meo
mūda me. Q n̄: in
īqtatē meā ego cog
nosco: & peccatū me
um cōtra me est sē
p. Q ibi soli pecca
ui & malū corā te
feci vt iustificeris
ī sermōib⁹ tuis &
vīcas cū iudicaris
Ecce enī ī īqtatī
b⁹ cōcept⁹ sū, & in
peccatis cōcepit me
mat mea. Ecce enī
veritatē dilexisti:
īcerta & occulta
sapientie tue mīse
fasti mihi. Asper
ges me dñe p̄sopo,
& mūdabor, laua
bis me, & sup nīuē
dr̄albabor. Audi
tui meo dabis gau
diū & leticiā: & exul
tabūt ossa hūiliata
Auertere faciē tuā
a peccatis meis: &
ōnes inīqtates me
as dele. O mūdū
crea me de⁹: & spi

The Matens.

great mercy. And accordyng
to the multitude of thy cōpassi
ons: wipe away mine iniquity
Yet wash me more frō mine in
quittie: & clense me frō my sinne
For I knowledg myne in
quittie: and my synne is euer be
fore mine eyes. Against thee
only haue I sined, & haue done
euil in thy syght: & thou mayest
be iustified in thy wordes, and
maist vāquish whan thou hast
iudged. No I was begottē
in wyckednes: and my mother
cōceiued me in synne. No thou
hast loued trueth, the vnknowē
& secret thyngs of thy wysdom
hast thou reueled vnto me.
Sprinkle me lord w̄ isope, & so
shal I be clene: thou shalt wash
me, & thā shal I be whiter thā
snowe. Vnto my hearyng
shalt thou geue ioy & gladnes,
& my brosed bones shal be refre
shed. Turne thy face from
my sinnes & wipe away al my
wickednes. A pure hert cre
ate in me (oh god) & an vpright

spirite renewe within me.

Cast me not away frō thi face
& thy holi spirit take not frō me

Make me again to reioyse in
thi sauing helth, and strengthē
me with a principall spirite.

I wil instruct & wicked in thy
wayes: and the vngodly shal
be converted vnto thee.

Deliver me from bloudes (oh
god) the god of my helth: & my
tōge shal exalt thi rightwisnes

Lord open & my lippes: & my
mouth shal pronouce thi praise

Hadst thou desired sacrific-
tes, I had surely geuen it: but
delitest not i burnt offeringes.

A sacrifice to god is a lowly
spirit: a cōtrite and an humble
heart despise not (O god).

Deale gētly of thy fauourable
beneuolēce wth Sio: that & wals
of hierusalē may be built again

Thā shalt thou accept & sacri-
fice of rightwisnes. oblations
& burnt offruges, thā shal thei
lay calues vpon thine altare.

C.ii.

ritū rectū in noua
l visceribus meis.

De pñcias me a
facie tua: & spiritū
sacū tuū ne aufer-
tas a me.

Redde
mihi leticiā saluta-
ristui: & spiritu pñ-
cipali cōfirma me

Docebo iniquos
vias tuas: & impi ad-
te cōuertēf.

Libe-
ra me de sanguini-
b⁹ de⁹ de⁹ salutis
mee: & exaltabit li-
gua mea iusticiā
tuā.

Oñe labia me
a aperies & os me-
um āndiciabit lau-
dē tuā. Qm̄ si vo-
luisses sacrificiū de-

ditū vtique: holo-
caustis non delec-
taberis sacrificiū
deo spiritū cōtribu-

lat⁹: cor cōtritu, &
hūiliatū de⁹ nō del-
picies. Bēigne fac

dñe i bōa volūtate
tua Sio: vt edificē
tū muri hierusalē.

Tūc acceptabis sa-
crificiū iusticie: ob-
laciōes & holocau-
sta, isci ponēt sup

altare tuū vitulos

Cyprianus.

Deus in adi-
utorium me-
um intende.

Domine ad adiu-
uandum me festi-
na.

Gloria patri et fi-
lio: et spiritui sanc-
to.

Sicut erat i pri-
mordio et nunc et se-
per: et in secula se-
culorum. Amen.

Admirabile
Psalmus. xcii.

Dominus reg-
nauit decore
indatus est: iout-
us est dominus forti-
tudinem et precipi-
uit se.

Etenim firmavit
orbem terre: qui no-
commouebatur.

Parata sedes tu-
a deus ex tunc, a
seculo tu es.

Eleuauerunt flum-
ina dominum: eleuauit

CThe Laudes.



God be-
thy selfe
vnto my
helpe.

Lorde haste
thee to helpe
me.

Glorie bee to
the father, to
the sonne, and to the holy gost.

As it was in the begynnyng,
as it is now, and euer. **A**lbe.
Amen.

CThe antheim.

Owonderfull.

CThe xcii. psalme.

Our lord hath reigned,
he hath put on goodlye
array: our lord hath armed him-
selfe with strength, and hath
gyrded hymselfe.

He hath surely buylte and set
fast the rounce worlde: so that
it shall not be moued.

Thy seate was than prepa-
red (O God) but thou thy selfe
art of euerlastyng.

The floudes haue rysen (O
lord

The Laudes.

lord) the floudes haue rozed.

The floudes haue lysted vp
their wanes: with great noyse
and rozyng of many waters.

Martelous are the rysynges
of waters: merueylous is that
lorde aboue.

Thy testimonies are made
passyng credible: holynes bee-
commeth thy house (O Lorde)
for euermore.

Glorie be to the father, to the
sonne, and to the holy gost.

As it was in the beginnyng,
as it is now, and euer shal be.
Amen.

The. xcix. Psalm.

Make ye me'odye vnto
god al that inhabite the
earth: serue ye our Lorde with
gladnes.

Enter into his presence: wyth
reynfynnes.

Knowledg ye our lord that
he is God: he hath made vs,
and not we our selues.

That are his people, and the
shepe of hys pasture: entre his

C.iii. Gates

rūt flumina vocē
suam.

Eleuauerunt flu-
mina sicut? suos:
a vocibus aquarū
multarum.

Mirabiles elatio-
nes maris: mirabi-
lis in altis dñs.

Testimonia uā
credibilia facta sūt
nimis: domū tuā
deceat scitudo dñi i
lōgitudinē dierū.

Gloria patri et fi-
lio: et spī scti sctō.

Sicut erat i pzi-
pio et nūc & sep: & i
secula seculozum.
Amen.

Psalmus. xcix.

Iubilate deo
dnis terra:
seruite domino in
leticia.

Introite in con-
spectu eius: in ex-
ultatione.

Scitote qm dñs
iple est de?: ipse fe-
cit nos, et non ip-
si nos.

Popul? ei?, et os-
ues pascue ei?, i-
troite portas eius

in cōfessione: atria
eius in himpnis
confitemini illi.

Laudate nomen
ei⁹, qm̄ suauis est
dñs, i eternū mia
ei⁹: & vsq; in gene
raciōe et generati
onē veritas eius.

Gloria patri. &c.

Sicut erat. &c.

Chalmus. lxi.

Deus de⁹ me
us: ad te de
luce vigilo.

Sitruft in te aia
mea: q̄ multiplici
ter tibi caro mea.

In terra deserta
inuisa, et in aquosa
sic in sc̄to apparui
tibi: vt viderem
virtutem tuam et
gloriam tuam.

Qm̄ melior est
mia tua sup̄ vitas
labia mea lauda
bunt te.

Sic benedicā te i
vita mea: & i noie
tus leuabo man⁹
meas.

Sicut adipe et pi
guedine repleatur
aia mea: et labiis

gates in confession, his courte
with himpnies to magnifye
hym.

Prayse hys name, for our lord
is swete: hys mercye is endles
and hys trueth contynueth
fro one generacion to another.

Glorie be to. &c.

As it was. &c.

Chalmus. lxi. Psalme.

God thou art my god: ear
ly do I wathe after thee.
My soule hath thyrted af
ter thee: my fleshe hath longed
very muche.

In a countrey deserte wylde
and drye: so haue I appeared
befoze thee in an holy place, for
to see thy power and thy glory

Hoz thy mercy is better than
lyfe, my lyppes shal prayse the
So shal I prayse thee in my
lyfe, and in thy name shal lifte
vp my handes.

My soule shalbe satisfied as it
were with interlarde and fat
nes: and my mouth shal praise
thee with lippes full of ioye.

So

The laudes.

So haue I ben mindful of the
vpon my bed: I shall sette my
thought on the in the morning
tymes, because thou wast mine
helper.

And I shal reioyse vnder the
couert of thy winges: my soule
hath cleued vnto the, thy right
hande hath sustayned me.

They verely haue sought my
soule in bayne: they shal gooe
into the lower partes of the
earth, they shalbe put into the
power of a swerde, they shalbe
the partes of foxes.

The kyng truely shal loye in
God: all shall be praysed that
swear in him, for the mouth of
them that speake vngodlines
is stopped.

The .lxxvi. Psalm.

God haue mercy vpon vs,
and blesse vs: let him shew
his face vnto vs, and haue
mercy vpon vs.

That we may know thy way
in earth: and thy sayyng helth
among all nations.

exultationis lau-
dabit os meum.

Sic memor fui
tui sup stratū me-
um, in matutinis
meditabor in te:
quia fuisti adiutor
meus. Et in bela-
mento alay tuay
exultabo, adhesit
anima mea post te:
me suscepit dextera
tua. Ipsi vero in
vanū quesierūt a-
nimā meā, introi-
bunt in inferiōra tē-
re: tradent in ma-
nus gladii, ptes
vulpium erunt.

Rex vero letabit
in deo, laudabunt
oēs q̄ iurāt in eo q̄
a b̄structū est os
loquētū iniqua.

Psalmus. lxxvi.

De⁹ misereat
n̄rī, & b̄ndicat
nobis, illumi-
net vultū suū sup
nos, et misereatur
nostri. Ut cognos-
cam⁹ i t̄ra viā tuā:
i oib⁹ gentibus sa-
lutare tuum

Confiteatur tibi
populi deus: confi-
teantur tibi popu-
li omnes.

Letentur et ex-
ultent gentes: quoniam
iudicas populos in
equitate, et gentes
in terra dirigis.

Confiteantur ti-
bi populi deus: con-
fiteantur tibi popu-
li omnes: terra de-
dit fructum suum.

Benedicat nos deus
deus noster, benedicat
nos deus: et metu-
ant eum omnes fi-
nes terre.

Gloria patri et
filio et spiritui. &c.

Sicut erat in prae-
cipio et nunc et. &c.

Canticum tri-
um puerorum.

Benedicite oia
bona domini domino:
laudate et sup-
eraltate eum in secula.

Benedicite ange-
li domino: benedi-
cite celi domino.

Benedicite aque

Let thy people make know-
ledge vnto thee O god: let all
nacyons confesse thee.

Ioyfull and glad be all folke,
because thou rulest people with
equitie, and orderist the nacyons
in earth.

Let the people knowledge the
O God, let al nacyons confesse
to thee: for the earth hath yel-
ded her fruite.

Blesse vs our god, and al that
inhabite the earth: all parties
thereof feare thee.

Glorie be to the father, to the
sonne, and to the holy gost.

As it was in the begynnyng,
as it is now, and euer shal be.
Amen.

The song of the thre
chylidren.

Praise ye our lord al his
woorkes: prayse and ex-
tol hym for euer.

Ye aungels prayse our lord: ye
heauens prayse our lord.

Ye waters all that are aboue
heauen

heauen prayse our Lorde: all
the powers of our lorde praise
ye our lorde.

The sonne and the Moone
praise ye our lord: starres of
the firmamente prayse ye our
lorde.

The rayne & the dewe prayse
ye our lord: all the wyndes of
god prayse ye our lord.

Ever and heate magnifye ye
our lord: wynter and sommer
prayse ye our lord.

Distures, and ye hore frostes
praise ye our lord: froste and
colde prayse ye our lord.

Ice and snowe prayse ye our
lord: nyghtes and daies praise
ye our lord.

Lyght and darkenes prayse
ye our lord: lyghtnynges and
cloudes laude ye our lord.

The earth mought praise our
lord: laude and extolle hym
for ever.

Hylles and moūtaines praise
ye our lord: all that spryngeth
D.i. vpon

oēs que sup celos
sunt dñio: benedici
te oēs virtutes
domini domino.

Benedicite sol et
luna domino: bene
dicite stelle celi do
mino.

Benedicite imber
et ros domino: be
nedicite oēs spiri
tus dei domino.

Benedicite ignis
& est⁹ domino: be
nedicite frigus et
estas domino.

Benedicite rores
& pruine domino:
benedicite gelu et
frigus domino.

Benedicite glaci
es et niues dñio:
benedicite noctes
et dies domino.

Benedicite lux &
tenebre dñio: be
nedicite fulgura
& nubes domino.

Benedicat tra dñm
laudet et superex
tet eum in secula.

Benedicite mōtes
et colles domino:
benedicite vniuer

la germinantia i
terra domino.

Benedicite fon-
tes dñi: benedici-
te maria et flumi-
na domino.

Benedicite cete &
oia que mouent
in aquis dñi: bñ-
dicite oēs volu-
cres celi domino

Benedicite oēs
bestie et pecora
dñi: bñdicite filii
hominum dñi.

Bñdicat israel
dñs: laudet & su-
perexaltet eum in
secula.

Bñdicite sacer-
dotes dñi dñi: bñ-
dicite serui domi-
ni domino.

Bñdicite spirit⁹
& anime iustozū
dñi: bñdicite sac-
ti & humiles cor-
de domino.

Bñdicite anania
azaria misael do-
mino: laudate &
superexaltate e-
um in secula.

Bñdicam⁹ patrē
& filiū cū sancto
spiritu, laudem⁹

the fathers.

vpon the earth laude ye oure
lorde.

Ye welles and sprynges prayse
oure lorde: seas and floudes
prayse our lorde.

Whale fylshes, and al that
moueth in the waters prayse
ye our lorde: all byrdes of the
ayre prayse ye our lorde.

All beastes both wylde and
tame prayse ye our lord: ye chil-
dren of men prayse ye our lord.

Let Israel prayse oure lorde:
laude him & extol hym foreuer.

Ye priestes of oure lord prayse
our lorde: ye seruantes of our
lord prayse our lorde.

Ye spirites and soules of right
wylse men prayse oure lorde: ye
holy and meke in heart prayse
our lorde.

Anania, Azaria, Misael
praise ye our lorde: laude and
extolle hym for euer.

Blesse we the father, the sone,
with the holy goste: prayse we
him & serue we hym euer more.

Blessed

Blessed art thou (lorde) in the
firmamente of heauen, thou
art prayse worthy, glorious,
and magnified, worlde with-
out ende.

The. c. l. b. i. i. Blaine.

Praise ye our lord of he-
uens: prayse ye hym in
the hygh places.

Prayse ye hym al hys angels,
all hys powers prayse ye him

Prayse ye hym Sonne and
Moone: all sterres and lyghte
prayse ye hym.

The hyghest of heuens praise
ye hym: and the waters that
are aboue the heuens let them
prayse our lordes name.

For by hys worde al thyngs
were made: by hys commaun-
demēt al thynges were created

He hath stablisched them euer
lastyngly, and into the worlde
of worldes: he hath set a lawe,
that shall not expire.

Praise our lorde ye dragons,
and all depenes of the earth.

D. ii. Hye

& super altum e-
um in secula.

Benedictus es dñe
in firmamento ce-
li: laudabilis et
gloriosus et sup-
er altat in secula

Plaudamus tibi

Laudate dñm
de celis: lau-
date eū i excelsis

Laudate eū oēs
angeli et: lauda-
re eū oēs virtu-
tes eius.

Laudate eū sol
& luna: laudate,
eū omnes stelle
et lumen.

Laudate eū celi
celor: & aque que
sup celos sūt, lau-
det nomen dñi.

Quia ipse dixit &
facta sunt: ipse
mandauit et cre-
ata sunt.

Statuit ea in-
ternū, & i seculum
seculi: pceptū po-
suit, & nō pteribit

Laudate dñm
de tra: dracones
et omnes abissi.

Ignis, grando,
nix, glacies, spiri-
tus pcellay: que
faciant verbū ei⁹.

Montes & omnes
colles: ligna fruc-
tifera, et omnes
cedri.

Bestie & vniuersa
pecora: serpētes &
volucres pēate.

Reges terre, et
omnes populi: pri-
cipes, et omnes
iudices terre.

Iuuenes, et vir-
gines, senes cum
iunioribus laudēt
nomen dñi, quia
exaltatum est no-
men eius solius.

Confessio eius lu-
pet celum et ter-
ram: et exaltauit
eoznu populi sui.

Himnus omni⁹
sanctis eius: filiis
israel populo ap-
propinquāti sibi.

Psalms. cclix.
Cantate dñi
canticum no-
uum: laus e-

Hyper, hayle, snow, yse, stormes
of wyndes, that doe hys com-
maundementes.

Mountaynes, and all lytle
hylles: wodde bearyng fruite,
and all cedre trees.

Beastes and all maner of cat-
tell: serpentes, and fethered
foules.

Rynges of the earth, and all
people: prynces, and al iudges
of the earth.

Bachelers and maydens, old
men and yonge, let the praiſe
the name of oure lord: for the
name of hym onely is exal-
ted.

The knowledge of hym is
aboue heauen and earth: and
he hath exalted the horne of
his people.

Laude be vnto al his saintes:
to the sonnes of Israhel, to the
people approchyng vnto him.

The. cclix. Psalme.

Sing ye vnto our lord
a newe songe: prayſed
be

be he in the congregacyon of
sayntes.

Let Israel reioice in him that
made hym: and let the sonnes
of Syon triumphe in theyr
kyng.

Let them prayse his name
with dauncyng: let them sing
vnto hym wyth tympany and
harpe.

For our lord is well pleased
wyth his people: and hath ex-
alted the lowelye into salua-
cion.

Saintes shall triumphe in
glorve: they shall make ioye in
theyr chaumbers.

The prayles of god shall be in
theyr monthes: and two edged
swerdes in theyr handes.

To doe vengeaunce amongst
nacyons: and correccyons a-
mongst people.

To bynde their kynges in fet-
ters: and their nobles in mana-
cles of yron.

For to execute on them the

ius in ecclesia sanc-
torum.

Detetur Israel
in eo qui fecit eum:
et filii Sion exul-
tent in rege suo.

Audent nomen
eius in choro: in ti-
pano et psalterio
psallant ei.

Quia beneplaci-
tum est dño in po-
pulo suo: et exalta-
uit mansuetos in
salutem.

Exultabunt sanc-
ti in gloria: leta-
buntur in cubili-
bus suis.

Exultationes dei
in gutture eorum
et gladii ancipites
in manib⁹ eorum.

Ad faciendam li-
dictam in nationi-
b⁹: increpationes
in populis.

Ad alligandos re-
ges eorum in com-
pedibus: & nobiles
eorum in manicis
ferreis.

D.iii. iudge ut faciant in eis

iudicium cōscriptū
gloria hec est oī-
b⁹ sanctis eius.
Gloria patri. &c.
Sicut erat. &c.
Psalmus. cl.

Laudate dñm
in sanctis ei⁹
laudate eū
in firmamēto vir-
tutis eius.

Laudate eum i
virtutib⁹ ei⁹: lau-
date eū scōz mul-
titudinem magni-
tudinis eius.

Laudate eum i
sono tube: lauda-
te eum in psalte-
rio et cithara.

Laudate eū i ti-
pano & choro: lau-
date eū in cordis
et organo.

Laudate eū in
cimbaliis beneso-
nantib⁹: laudate
eū i cibaliis iubilati-
onis, oīs spirit⁹
laudet dominum

Gloria patri. &c.
Sicut erat.

Admirabile
cōmerciū: creato-
generis humani
aiatū corpus su-

The Laudes

iudgemente wyrtten: thys is
glory vnto all hys sayntes.

Glorie be. &c. **A**s it was. &c.

The cl. psalme.

Praise our lord in hys
saintes: praise him in the
firmament of his power.

Praise him in his strength:
praise him accordyng to the
almightynes of hys power.

Praise hym with the sounde
of a trompet: prayse ye hym
with harpe and lute.

Praise him with tympany and
daunsing: praise him with re-
beckes and organs.

Praise him with clarisimbals
wel soundyng: praise him with
simbals of swetenes, let euery
spirite praise our lord.

Glorie be to the. &c.

As it was in the. &c.

The anthem.

O wonderful exchaunge. The
creatour of mankynd takyng
vpon hym a living body, hath
not disdayned to be borne of a
virgin

virgin. And he being made mā
without sede of man, hath cō-
mitted vnto vs hys godhed.

¶ The Chapter.

Virgin Mary reioyce al-
way, whiche haste borne
Christe, the maker of heauen
and earth: for out of thi wombe
thou hast brought forth the sa-
uiour of the worlde. Thankes
be to god.

¶ The hymne.

Glorious floure of womā
hed.

Above the starres inthro-
nyed, Thy holy brestes haue
nourished

That lord, & the hath created.
Our helth lost by Eues offēce
Thy godly fruite doth recom-
pence:

For vs in heauē to haue ingre-
dience,

Thou wast a wyndowe by pro-
vidence.

Thou art the doze of the hea-
uenly kyng.

D. iiii.

And

mens de virgine
nasci dignat⁹ est
& pcedēs homo
sine semine largi-
t⁹ est nobis suam
deitatem. *Epim.*

Maria vir-
go sēp le-
tare que meruisti
Christū portare
celi & tre cōditozē
q̄a de tuo utero
ptulisti mādi sal-
uatorē. Deo gra-
cias. ¶

O Gloriosa
femina
Excelsa su-
pra sidera
Qui te creauit
prouide, lactasti
sacro ubere
Quod Eva tri-
stis abstulit,
Tu reddis almo
germine
Intrent vt astra
flebiles.
Celi fenestra fac-
ta es.

Tu regis alti
ianua,

Et porta lucis ful-
gida
Vitam datam per
virginem
Gentes redemp-
te plaudite.

Gloria tibi domi-
ne,
Qui natus es de
virgine.
Cum patre et sanc-
to spiritu:
In sempiterna se-
cula. Amen.

Quertus.

Elegit eam deus,
et preelegit eam.

Responsorium.
Et habitare eam
facit in taberna-
culo suo. **Ch**
O gloriosa dei ge-
nitrix.

Canticū zacharie
Benedict⁹ do-
minus de⁹
Israel: qz visita-
uit et fecit redemp-
tionem plebis sue
et erexit cornu
salutis nobis: in

The Laudes.

And the gate of lyfe resplendy-
ng,
Synce that a virgin lyfe doth
bryng,
Ye redeemed people reioice and
syng.

Glorie to our lord of myghtes
most
That of a virgin chaste was
borne.
Glorie to the father, and holye
gost.
To them bee prayse for euer-
more.

The versicle.

God hath her chosen all other
before.

The aunswere.

And causeth her wyth hym to
dwell euermore.

The anthem.

O glorious mother of god.

The song of Zachary.

Blessed be our lord god
of Israel, for he hath visi-
ted and redeemed hys people.
And hath reysed bp an horne
of saluacyon vnto vs: in the
house

house of hys seruaunt David.

¶ Ven as he promised by the mouth of hys holy prophetes whiche were sins the world be ganne.

¶ That we shoulde be saued from oure enemyes: and from the handes of al that hate vs.

¶ To fulfyl the mercy promised to oure fathers: and to remembre hys holy testament.

¶ To perfourme the oth, which he sware to oure father Abraham, that he woulde geue vs.

¶ That we deliuered out of the handes of our enemies, mighte serue hym without feare.

¶ In holynes and rightwises before hym: at the dayes of our lyfe.

¶ And thou chyld, shalte be called the prophete of the hyghest for thou shalte goe beefore the face of our Lorde, to prepare hys wayes.

¶ To geue knowledge of saluacion vnto hys people: for the re-

E. i. mission

domo David pueri sui.

Sicut locutus est per os sancto- rum: quia a seculis sunt prophetarum eius.

Salutem ex inimicis nostris: et de manu omni qui oderunt nos.

Ad faciendam misericordiam cum patribus nostris et memorari testamenti sui sancti Iulius ad Abraham patrem nostrum: daturum se nobis.

Ut sine timore de manu inimicorum nostrorum liberati seruamus illi.

In sanctitate et iusticia coram ipso: omnibus diebus nostris.

Et tu puer prophetarum in uocabis: praeparabis ante faciem domini parare vias eius.

Ad dandam scientiam salutis plebi eius: in remissio-

ne peccatorū eozū

mission of their sinnes.

Per viscera mie
dei nostri: in qui-
bus visitauit nos
oriens ex alto.

Through the tendre mercye
of oure god, whereby the daye
spryng from an hye hath visi-
ted vs.

Illuminare his
q̄ in tenebris, & i
vmbra mortis se-
dēt: ad dirigēdos
pedes nros in vi-
am pacis.

To geue lighte to them that
sit in darkenes, and in the sha-
dow of death: and to guide our
feete into the way of peace.

Gloria patri & fi-
lio: et spiritui. &c.

Glorie bee to the father, to the
sonne, and to the holy gost.

Sicut erat in
principio et nunc
et semper. &c.

As it was in the beginning,
as it is nowe and euer shal be
worlde without ende. Amen.

Cantiphona.

The anthem.

Gloriosa deige-
nitrix virgo sem-
per Maria, que
dñm oīm meru-
isti portare, et re-
gem angelorum,
sola virgo lacta-
re: nfi q̄s piam eo-
rare: et pro no-
bis Christum de-
precare: ut tuis
suffulsi patrocini-
bus ad celestia
regnamereamur
peruenire.

Glorious mother of god, **O**
perpetual virgin mary, which
diddest beare oure Lorde of al
lordes, & alone of al other did-
dest geue sucke vnto the kyng
of angels: we beseeche the of thy
pity to haue vs in remembraūce
and to make meanes for vs vn-
to Christe, that we beeing sup-
ported by thi helpe, maide serue
to come vnto the kingdome of
heauen.

Ceterus.

The versicle.

O lord

The Collets

O Lorde thy mercy vpon vs
extende.

C The answer.

And oure saluation; we praye
thee to sende.

C Let vs pray.

G Raunte (we beseeche thee
Glorious god) e thy seruantes
inay enioy continual helth
of body and soule, and through
the gracious intercession of the
virgin thy mother, that we
maye bee deliuered from thys
presente heuines, and to haue
the fruyt of eternal gladnes.
33p **C**hriste oure lorde. Amen.
Blesse we oure lorde. Thanke
we god.

C Of the holy gost. Antiphone.

Ou holy spirite of god, inspire
the hertes of them that beleue
in thee. And kindle in them the
fyre of thy loue.

C The versicle.

Sende forth thy spirite, & they
shalbe made newe.

C The antiphone.

And the face of the earth, thou
halt renewe.

Ostende nobis
domine misericordiam tuam.

Responsorium.

Et salutare iustu
da nobis.

C Oremus.

Oncede nos
famulos tuos
qs dñe de
us perpetua me-
ris et corporis sa-
lute gaudere: et
gloriosa beate
Marie sepe vir-
ginis intercessio-
ne a presenti libe-
rari tristitia: & e-
terni prefui leti-
tia per xpm dñm
nrm. Amen. **V**si-
dicamus dño.

Deo gratias.

Re facio ipm.

Veni sancte spi-
ritus, reple tuorum
corda fidelium: et
tui amoris in eis
ignem accende.

Emitte spiritum
tuum & creabuntur.

Responsorium.

Et renouabis fa-
ciem terre.

Corarius.
Deus qui cor
 da fidelium
 sancti spiritus il-
 lust ratione docui-
 sti, da nobis in eo
 dem spiritu recta
 sapere: et de eius
 semper sancta co-
 solatione gande-
 re per xpm dñm
 nostrum. Amen.

De sancta trini-
 tate. An-
 thē.
 Libera nos, sal-
 ua nos, iustifica
 nos: o beata tri-
 nitas. **C**elestis
 Sit nomen dñi
 benedictum.

Responsorium
 Ex hoc nunc et vi-
 que in seculum.

Corarius.
Omnipotens
 sempiternus de-
 us, qui dedisti no-
 bis famulis tuis
 in confessione, he-
 re fides, et tpe tri-
 nitatis gloriam
 agnoscere, et in
 potentia maiesta

Celestis prayer.
O God, whiche hast instrus-
 ted the hertes of the faith-
 full, by the inspiration of
 the holy gost, vouchsafe that
 we in the same spirite maye sa-
 uour the trueth. And euermore
 to reioyce in hys holy consola-
 tion. By Christe our Lorde.
 Amen.

Celestis prayer.
O God, whiche hast instrus-
 ted the hertes of the faith-
 full, by the inspiration of
 the holy gost, vouchsafe that
 we in the same spirite maye sa-
 uour the trueth. And euermore
 to reioyce in hys holy consola-
 tion. By Christe our Lorde.
 Amen.

Celestis prayer.
O God, whiche hast instrus-
 ted the hertes of the faith-
 full, by the inspiration of
 the holy gost, vouchsafe that
 we in the same spirite maye sa-
 uour the trueth. And euermore
 to reioyce in hys holy consola-
 tion. By Christe our Lorde.
 Amen.

Celestis prayer.
O God, whiche hast instrus-
 ted the hertes of the faith-
 full, by the inspiration of
 the holy gost, vouchsafe that
 we in the same spirite maye sa-
 uour the trueth. And euermore
 to reioyce in hys holy consola-
 tion. By Christe our Lorde.
 Amen.

Celestis prayer.
A Almighty and euera-
 styng god, which haste
 graunted to vs thy seruantes
 through confessyon of the true
 fayth, for to acknowledge the
 glozy of the eternall Trinitie.
 And to honour the one god in

in the power of the same be to thy

The Collets.

thy almightie maiestie. we be-
seche thee, that throughte oure
stedfastnes in the same fayth,
we maye be alwaies defended
from all aduersite, & high liuest
and reigne st oue god, worlde
without ende. Amen.

Col the holy Crosse

Cerely we oughte to re-
ioyce in the Crosse of
oure Lorde Jesu Christ.

Che percell:

Al the earth worshippeth our
lorde.

Che answer.

And prayseth his name with
one accorde.

Cet vs praye.

O God, whiche haste ascen-
ded thy most holy Crosse,
and hast geuen lighte to
the darkenesse of the worlde,
boughtest thou by the vertue
of the holy Crosse, to illumyne
visite, and comforte, both oure
heartes and bodyes which ly-
uest and reigne (**O G O D**)
worlde without ende. Amen.

E.iii.

Col

tis adorare uni-
tate: q̄s. vt i in dē
fidelis firmitate ab-
bibas semp ma-
mam aduersis
Our diuis & reg-
nas deus. Per
om̄ia secula se-
culorum. Amen.

De la cruce
Deus autē glori-
ari oportet in cru-
ce domini nostri
Jesu Christi.
Om̄is terra a-
dozet te deus, et
psallat tibi.

Che response
Stalmum dicat
nominis.

Corollus.

Deus qui lac-
tam crucem
tuam ascen-
dasti, & mundi te-
nebras illumina-
sti: tu corda & cor-
pora nra p̄ virtu-
tem sancte crucis
illumina, visi-
tare, & confortare
dignare. Qui vi-
uis & regnas de-
us Per ōia secula se-
culorum. Amen.

De. l. Mic. arc. d.
Michael archan-
gele, veni in adiu-
toriu populo dei.
In conspectu an-
gelorum et plal-
la tibi. **C** Versus
Adorabo ad tem-
plum sanctu tuu.
Responsozum.
Et confitebor no-
mini tuo.

C Olemus.
D E' quimodo
ordine age-
torum ministeria
hominuq; dispen-
sas: concedepropi-
tius, ut quibus ti-
bi ministrant i
celo sep assistunt
ab his i terra vi-
ta nra muniatur
Per dñm nostru
Ios. sancto. Ioh-
hannē Baptista
& Int natos mul-
lier non furerit
maior. Iohanne
Baptista.
Fuit homo missus
a deo.

C Ollaynet. Michael archangel.
O Archangel Michael, come
for to socour the people of god.
And I shall geue thee praise in
the presence of Angels.

C The veruie.
In thy holy temple I shall to
thee praye.

C The answer.
And thy blessed name confesse
alwaye.

C Let vs praye.
O God, whiche by a wonder-
ful ordre dost appoynt the
service both of men and
angels, of thy exceeding mercy
grant vs that by the whiche
attende alwaye vpon thy ser-
vice in heuen, our lyfe maye be
defended here in earth. **V**y our
lorde Jesu Christ. And thus

C Oltaine. John Baptista. Antienne
Amongst the sonnes of wo-
men, there hath not risen a gre-
ter than John Baptist.

C The veruie.
From god there was a manne
sente.

The Collets:

The aunswere.

whose name was John veramente.

¶ Let vs praye.

O Lord, defende vs alway through the continual socours of Saincte John Baptiste. For the more feare that we be, the more neede we haue to be relieved with necessarie prayers. **Bye Chyſte our lord Amen.**

¶ Of Sainet peter and paul. Anty.

Peter the apostle, and Paule the doctoure of the Gentyls, they (good lord) haue taught vs thy lawe.

The versicle.

In all the earth their voyce dyd sounde.

The aunswere.

And in the coastes of the world rounde.

¶ C. liii.

¶ Let

Responsorium.

Cui nomen erat Iohannes.

¶ Coramus.

O Perpetuis nos dñe sancti Iohannis Baptiste tuere p̄sidiis: quac̄oſa gilliores sumus, tanto magis necessarius attolle suffragis. **Per Ipm̄ dñm̄ nrm̄.**

De sacro petro et paulo. An.

Petrus apostolus, et Paulus doctoz gētiū: ipsi nos docuerunt legem tuā domine.

¶ Versus

In omnem terram exiuit sonus eozū

Responsorium.

Et in fines orbis terre verba eozū

Coimus.

The Collets.

Let vs praye.

Deus cuius
dextera bea-
ta Petru aposto-
lum, ambulante
in fluctibus ne
margaret, erexit
& coapostolu eius
Paulu, fertionem
fragantem, p[ro]p[ri]u
do p[ro]lagi, libera-
uit: exaudi nos
propitius, et con-
cede ut amborum
meritis, elevemur
ad gloriam conse-
quamur. Qui vi-
uis & regnas de-
us. Per omnia
secula seculoru. Amen.
De sacro Andree
Confitebor tui
Andreas Chri-
sti famulus, dig-
nus deo apolo-
germanus petri
& in passione loci-
tus. Dilexit an-
dream dominus.
Responsorium
In odorem fua-
nitatis.

Coimus.

God, whose ryghte hande
doyd lyfte vp blessed Petre
the Apostle, walkyng among
the waues of water, for to saue
hym from drownyng, and de-
liuered hym his felowe apostle
Paul, after theye had stay-
yng, from the deepe of the sea
heate vs mercifully, and graunt
that throughe the merites of
their body, we may obtayne the
glozy everlastyng, whiche thy-
uest and reigne, worlde with-
out ende. Amen.

Antiphona Andrew. Antienne.

Andrew was the seruant
of Christ, goddes worthy
apostle, the brother of Pe-
ter, and hys felowe in passyon

The versicle.
Our Lorde loued Andrew
hys seruant.

The answer.
With a fauour sweete and plea-
sunte.

Let vs praye.

Lord

The Collettes.

Word we humbly besech
thy Maiestie, that lyke
as blessed Androwe thyne apo-
stle was true preacher, and pre-
late of thy church, so lette him
be a continuall petycioner for
vs vnto the. By Christe oure
Lorde. Amen.

Of saynt Ihon Euangelist. Antienne.

This is the same Iohn,
whyche leaned vpon the
breste of our Lorde in his last
supper.

The Versycle.

Greatly to be prayesd is Ihon
the Euangeliste.

The Answer.

Whyche leaned on the brest of
Iesu Christe.

Let vs praye.

We beseeche the Lord of
thy benignitie to glori-
fy thy church, that it being illu-
mined with the teachynges of
blessed saint Iohn, thy apostle
and euangelist, maye atteine to
the rewardes euerlastyng. By
Christ our Lorde. Amen.

Fi.

Col

Mestatem
tuam dñe
suppliciter exora-
m⁹: vt sicut eccle-
sie tue beat⁹ An-
dreas apostolus
tuus exiit pres-
dicatoꝝ & rectoꝝ,
ita apud te sit p
nobis perpetuus
intercessoꝝ. Per
xpm dñm nostrū
In laeta Iohā
ne euangelista. I
ste est Iohānes
q̄ supra pect⁹ dñi
in cena recubuit
beat⁹ apostol⁹ cui
reuelata sunt se-
creta celestia. d.
Valde honoran-
d⁹ est beat⁹ Iohēs
euangelista. w.
Qui supra pect⁹
dñi in cena recu-
buit. **C**orin-
th. Celestia tuā
lq̄s dñe benign⁹
illustra: vt bea-
ti Iohānis aposto-
li tui & euāgeliste
illuminata doc-
trinis, ad dona
pueniat sēptina.
Per xpm dñm.

The Collets.

De sancto Lau-
rentio. an.

Leuita laurenti⁹
bono op⁹ operat⁹
est: q^d per signum
sancte crucis et
eos illuminauit.

¶ Versus.

Dilperlit & dedit
pauperibus.

Responsorium.

Iusticia ei⁹ ma-
net in seculum se-
culi.

¶ Oremus.

De nobis
q^{ui}s omni-
potens deus viti-
orum nostrorum
flammas extin-
guere: qui beato
Laurencio tribu-
isti tot⁹ & torum
suo^{rum} incendia
supare. Per xpm

De. S. Stephano. an.

Stephanus vi-
dit celos apertos
vidit et introiuit
beatus homo cui
celi parebunt.

¶ Versus.

¶ Of saint Laurence. ¶ Antheme.
Saynte Laurence the Dea-
con did worke a good woozke,
foz by the signe of the holye
Crosse, he gaue sight to the
blynde.

¶ The versicle.

He distributed and gaue to the
poze.

¶ The answer.

His rightuousnes remaineth
foz evermore.

¶ Let vs praye.

O De we beseeche thee to
geue vs grace foz to quench
the flames of our vices, e-
uen as thou gavest power to
blessed saint Laurence, to ouer-
come the burning heate of hys
tormentes. By Christe oure
lorde. Amen.

¶ Of S. Steuen. ¶ Antheme.

Stephen sawe the heavens
open, he both sawe and wente
in: blessed is that manne, to
whom the heavens shall be o-
pen.

¶ The versicle.

Thou

Thou hast him crowned with
gloze and honour.

The aunswere.

And hast hym set aboue thy
hande labour.

Let vs praye.

G Raunte good lorde, that
we maye persfytelge folowe
hym, whom we worshyp,
to thentente we maye learne
to loue oure enemies. For now
we solempnyse hys commeinor-
acion, that could fynde in his
hearte to praye for hys perse-
cutours vnto our lorde Jesu
Chryste, whiche liueth and
raigneth wyth thee, and the
holy gholste in vnitie of godhed
worlde wythoute ende. Amen.

Of Saincte Thomas Archbisshop
of Canterbury.

AntHEME.

We praye thee through saint
thomas bludde
whiche he for the dyd spende,
O Chryste to cause vs thyther
clyme,
whither Thomas dyd ascend

The versicle.

Ps. ii.

O lorde

Gloza & honore
coronasti eū dñe.

Responsorium
Et constituisti eū
sup opera mānū
tuarum.

Oramus.

D Anobis que
sum⁹ dñe im-
itari quod co-
lim⁹: vt discam⁹
& inimicos dilige-
re: q: ei⁹ comme-
moracionem cele-
braz⁹ qui nouit
etiam p psecuto-
rib⁹ suis exorare
dñm nrm Jesum
Christum filium
tuum. Qui tecum
viuit et regnat
deus. Per oia se-
cula seculozum.
Amen.

De sancto thoma
archiepiscopo Cant. &c.

Super thome
sanguinem quem
pro te impendit,
fac nos christe scā-
dere quo thomas
ascendit.

Oratio.

Gloria & honore
coronasti eū dñe.

O lorde thou crownedst hym
with glory and honoꝝ.

Et constituisi eū
super opera ma-
nuum tuarum.

The answer.
And ouer thy handy wooꝝkes
hast made hym gouernour.

Oramus

O Deus pro
cuius ec-
clesia gloriosus
martyꝝ et ponti-
fex thomas gla-
diis impiorum oc-
cubuit: presta q̄s
ut oēs q̄ ei⁹ implo-
rant auxiliū, pie
petitionis sue sa-
lutarem cōsequā-
t̄ effectū. per xpm

O God foꝝ whose churche
sake Thomas the glori-
ous martyꝝ and bishop was
slayne with the sworde of the
wicked, graunt we beseeche the
that all suche as call vpon his
helpe maye obtayne the effecte
of theyꝝ Godly requestes.
Through Chyrste oure lorde.
Amen.

De sancto Nico-
lao. Anthiphona.

Of sainte Nicolas. Antiphona.

Beat⁹ Nicola⁹
adhuc puerulus
multo ieiunio ma-
cerabat corp⁹.

Blessed saynt Nicolas, being
yet a chylde, dyd subdue hys
bodye wyth inuche fastyng.

Ora pro nobis
beate Nicolae.

The versicle.
Holy Nicolas, foꝝ vs make
peticion.

Ut digni efficiā-
mur promissioni-
bus Christi.

The answer.
That we be enabled to Chri-
stes promission.

Oramus.

Let vs praye.

O God

God which hast glorified
blessed Nicolas thy holy
byshop with innumerable
miracles, graunte we beseeche
thee, that by his merites and
prayers, we maye be deliuered
from the fyre of hell.

By Chyſte oure Lorde. A-
men.

Mary Magdalene. Matheue.
Mary magdalen did enointe
the fete of Iesu, and did wipe
them with the heres of her hed
and the house was perfumed
with the sauoure of the oynte-
mente.

The verſicle.
Many synnes were forgeuen
her.

The answer.
Because her loue was intier.

Let vs praye.
O Raunte vnto vs, moſte
merciful father, that like
as blessed Mary Magdalen
obtained pardō of her offences
through the loue that she bare
to thy only begotten ſonne a
I.iii. boue

Deus qui
beatū Ni-
colaū pium pon-
tificē tuum innum-
eris decorasti
miraculis tribue
nobis q̄s vt eius
meritis & preci-
b⁹, a gehēne incē-
diis liberemur.

Per xpm dñm.
De sancta maria
magdalena. an.

Maria ergo vn-
xit pedes Iesu, &
exterſit capillis
capitis ſui: & do-
mus impleta eſt
ex odoze vnguētī.

Verſus.
Dimiſſa ſunt ei
peccata multa.
Reſponſorium.
Quoniam dilexit
multum.

Coremus.
Largire nobis
clemētiffime
pater vt ſicut bea-
ta Maria Mag-
dalena vngemē-
tū tuum ſup oīa
diſſigēdo, ſuoz ob-
tinuit veniā pecca-

minum: ita nobis
apud tuā miam
sempiternā impe-
tret beatitudinē.
Per christū dñm
nostrum. Amen.

De Sancta Ka-
therina. an.

Virgo sancta Ka-
therina, Grece
gemma, vrbe A-
lexandrina, Costi
regis erat filia.

¶ Versus.

Ora pro nobis
beata Katherina
Responsorium.

Ut digni efficiamur
missioni-
bus Christi.

¶ Oramus.

Omnipotens
sempiternae de-
us, qui gloriose
virginis et mar-
tiris tue Katheri-
ne corp⁹, in mon-
tem Sinai ab an-
gelis deferri ius-
sisti: concede propi-
tius eius obtentu-
nos ad arcē virtu-
tū puehī, ubi vi-
sionis tue clarita-

The Collect.

boue all other thynges, even
so through thy mercy lette her
purchase for vs the blyssē euer
lastyng By Chyrste oure lordē
Amen.

¶ Of Saint Katherin. ¶ Antheme.

The virgin saynct Katherine
the gemme of Grecia, was the
doughter of kīg Costus, in the
citie of Alexandria.

¶ The versicle.

Holy Katherine, for vs make
petition.

¶ The answer.

That we beenabled to chrystes
promise.

Let vs praye.

A Almighty and eternal god
whiche hast commaunded
the bodye of thy glorious
virgin & martyr Katherin to
be caried by thine aungels in
to the mounte Sinai, shewe
suche fauoure vnto vs, that by
her meditacion we maye be ca-
ryed vp into the mounte of ver-
tue, where we maye deserue to
beholde the clerenes of thy face
by

The Collets.

by christ our lord. Amen.

C Of sainte Margarete **C** Antheme.

Saint Margarete was but. xv
yeres olde, whan she was cast
in to prison by the cruell Oth-
brius.

C The versicle.

For thy beauntie and coloure
shene.

C The aunswere.

Procede prosperously and be a
quene.

C Let vs praye.

God that haste caused the
blessed virgin Margarete
to obteyne heuen throughe
the crowne of martyrdome,
graunte we besech the, that by
the folowinge of her examples
we maye deserue to. approche
vnto the, by Chasse our Lord.
Amen.

C Of the saintes, whose reliques re-
mayne in the holy Church. Antheme.

The bodyes of holy sayntes
are buried in peace, and theyr
names shalbe in perpetual re-
membraunce.

C The versicle.

F. illi.

R. blessed

te mereamur in
tueri. Per xpm

D. l. margare. &

Erat aut Mar-
gareta annorum
quiddecim, cu ab
impio Olibriotta
deretur in carce-
rem. **C** Versus.

Specis tua, & pul-
chritudine tua.

Responsorium.

Intende prospe-
re, procede, et
regna.

C Oremus.

Dus qui
beatā vir-
ginē margaretā
ad colos p. marti-
rii palmā venire
fecisti: concede no-
bis q̄s, vt eius ex-
empla sequētes,
ad te pertingere
mereamur. Per.

C De sanctis,
quorum reliquie
continentur i vni-
uersali ecclesia. &

Obpora factoz
i pace sepulta sūt
& viuēt nomina
eoz in eternū. &

Beati qui habitant
in domo tua dñe
Responsorium.
In secula seculo
rum laudabunt
te.

C. Versus.

Restans
omnipotens
deus, be-
sancte dei genitri-
cis tempus virgi-
nis Marie, et sac-
torum tuorum quo-
rum reliquie in
vniuersali continen-
tur ecclesia nos
protegat merita:
quatenus eorum pre-
cibus, tranquilla pa-
ce in tua iugiter
laude letemur.
Per christum dñm
Deo patri honor et
omnis sancti et elec-
ti dei nostri, ante
deum memoramini
ut vestris precibus ad-
iuti, mereamur
vobis adiungi.

C. Versus.

Letamini in domino
et exultate iusti.

Blessed be they that dwell with
our lord.

C. The answer.

They prayse hym alway with
one accorde.

C. Let vs praye.

Almyghtie god we be-
seche thee vouchsaue
that the merites of thy holye
mother and perpetuall virgin
Marye, and thy holy sainctes
(whose reliques are contained
in the vniuersall churche) may
defende vs: so that by their
prayers we maye euermore re-
ioyce in prayeing of thee wyth
tranquillitie and peace. By
Christe our lord. Amen.

C. Of all sayntes. C. The antiphone.

All ye blessed sayntes, and e-
lecte seruantes of god, haue
vs in remembraunce beefore
god, that through helpe of your
prayers we maye deserue to be
associate with you.

C. The versicle.

Reioyce in oure lord, you that
be iustified.

C. The

The Collets.

The aunswere.

And all you that in hearte be
rectified.

Let vs praye.

We beseeche thee good
lorde, that thou being
pleased with the praiers of all
thyne holy saintes, wylte both
graunte vs pardon of oure de
fautes, and geue vs also perpe
tuall remedye for them. By
Christe our lorde. Amen.

For peace.

The anthem

Lorde sende vs peace in oure
dayes, for there is none other
that fighteth for vs, but onely
thou our lord god.

The versicle.

Lorde send peace throughe thy
vertue.

The aunswere.

And great aboundaunce in e
uery countreye.

Let vs praye.

O God, from whom all holy
desires, al good counsels,
and all iuste woorkes doe
procede, geue vnto thy seruann
tes that same peace, whiche
G. i. the

Responsorium.
Et gloriamini vobis
recti corde.

Oramus.

Omnium sac
torum tuo
rum q̄s dñe
intercessione pla
catus, et veniam
nobis delictorum
nostroꝝum tribue:
et remedia sempi
terna concede.

Per xp̄m dñm nr̄m.

Pro pace. An.

Da pacem domi
ne in diebus nr̄is:
quia non est alius
qui pugnet pro no
bis, nisi tu de⁹ nr̄s.

Versus.

Domine fiat pax
in virtute tua.

Responsorium.

Et abundantia in
turribus tuis.

Oramus.

Deus a quo
sancta desi
deria, recta consili
a, iusta sunt ope
ra, da seruis tuis
illam, quā mund⁹

dare nō potest pa-
cē: vt & corda nra
mādatīs tuis de-
dita, & hostiū sub-
lata formidine: tē
pora sint tua ptec-
tione tranquilla.
Per xpm. Amen.
Benedicam⁹ dño
Deo gratias.

Cho matutinas
de cruce.

Veris capi-
entia
Veritas deuina.

Deus homo cap-
tus est
Hora matutina.

A notis discipulis
Cito derelictus.

A iudeis bendi-
tus
Traditus, afflic-
tus.

the worlde cannot geue, that
oure heartes being obedyente
to thy commaundementes, and
the feare of our enemyes taken
awaye, oure tyme maye be pea-
sible throughe thy protectyon.
By Chyste oure lord. Amen.
Blesse we oure lord. Thanke
we god.

At Matins of the Crosse.



That
is & gret
profounde sa-
plence,
And dyuine
truth of the fa-
ther on hye.
which for mā

kynde of his beneuolence,
hymselfe hath made both god
and man ioyntly,
was solde and boughte by the
Jewes trayterously.
And aboute midnichte pertur-
bed and taken.
And of hys disciples anone
forsaken.

The Houtes.

The versicle.

We worship thee Christe with
praise and benediction.

The aunswere.

For thou redeemedst the world
from all affliction.

Let vs praye.

Lorde Jesu Christ, sonne
of the living god, sette
thyne holy passion, crosse and
death betwene thy iudgement
and our soules, both now, and
at the houre of death. And
moreouer vouchsafe to graunt
vnto the liuinge, mercye and
grace, to the dead, pardon and
rest, to thy holy Church, peace
and concord, and to vs poore
synners, lyfe and ioye euerla-
sting, which liuest and reignest
god with the father, and the
holy gost, worlde without ende
Amen.

The glorious passion of oure
lorde Jesu Christe, deliuer vs
from sorrowful heuines, & bring
vs to the ioyes of Paradysse
Amen

G. ii.

The paradisi. Amen.

Uersus.

Adoramus te Chri-
ste, et benedicimus
tibi.

Responsorium.

Quia per sanctā
crucē tuam rede-
misti mundum.

Oratio.

Domine Je-
su xpe, fili
dei vivi pone passi-
onē crucē et mortē
tuam inter iudici-
um tuum, & aias
nōs, nunc & in ho-
ra mortis nre: et
largiri digneris,
vniuersis misericordiā
& grām, defunctis
ben. & aq̄e, eccle-
sie tue sc̄e. pacē &
concordiā: & nobis
peccatorib⁹, vitā &
gl̄iā sēp̄ternam.
Qui vivis & reg-
nas cū deo patre i-
unitate spiritus
sac̄ti de⁹. Per oīa
secula sēclorū. Amē
Gloriosa passio
dñi nři Jesu xpi,
eruat nos a dolo-
re tristi, & perdu-
cat nos ad gaudia

Ora prima.

The Houres.

The fyrst hour called prime

Deus in adiutorium meum intende.

Domine ad adiuuandum me festina.

Gloria patri et filio : et spiritui sancto.



God be thy self in to mi help

Lorde haste thee to helpe me.

Glorie be to the father & to the sonne, & to

the holy ghost.

Sicut erat in principio, et nunc et semper: et in secula seculorum. Amen. Alleluia. Hymn.

Veni creator spiritus, mentes tuorum visita
simple superna gratia, que tu creasti
pectora.

As it was at the beginnyng, as it is now and euermore shal be. Amen.

Alleluia.

The hymne.

Come holy ghost, o creator eternall.

In our mindes to make visitation.

And fulfyl thou with grace supernall

Our hertes that be of thy creation.

Remembre Lorde, author of saluation

That sōtime of a virgine pure
wythou te healde of mannes operation

operation

Thou tokest vpo the our frail nature.

O virgin Marye mooste gracious

O mother of mercy incomparable

From oure ennemye defende thou vs

And in the houre of deathe be fauorable.

O ryse to the Lord of myghtes mooste

That of a virgine chaste was bore

Glorie to the father and the holy ghoste

To the be praisig for euermore

AntHEME.

O wonderfull exchaunge.

The. liii. psalme.

O God for thy names sake saue me: and iudge me by thy power.

O god heare my prayer: geue eare to thee wordes of my mouth.

forma sumptoris.

Maria plena gratie,

Ater misericordie

Tu nos ab hoste protege,

Et in hora mortis suscipe.

Gloria tibi domine

Qui natus es de virgine, cum patre et sancto spiritu,

In sempiterna secula. Amen.

Antiphona.

O admirabile.

Psalmus. liii.

Domine in nomine tuo saluum me fac: et in virtute tua iudica me.

Deus exaudi orationem meam: auribus percipe ser-

ua orationis mei.

Quia alieni insur-
reperunt aduersū
me, et fortes ques-
erunt animam meā: et
non proposuerunt
deū ante conspec-
tum suum.

Ecce enim deus
adiuuat me: et dñs
susceptor est ani-
me mee.

Auerte mala ini-
micis meis, et in
veritate tua dis-
perde illos.

Volūtarie sacri-
ficabo tibi, et cōfi-
tebor nomini tuo
dñe: quoniam bonū est.

Quoniam ex omni tri-
bulatiōe eripuisti
me: et super inimicos
meos desperit o-
culus meus.

Gloria patri. et.
Sicut erat. et.

Ch. xlviii. **Ps.**
Laudate dñm
oēs gentes:
laudate eum
omnes populi.

Quoniam cōfirmata est
sup nos mīa eius:
et veritas dñi ma-
net in eternum.

How straungers haue rysen
against me: and tirauntes, ha-
uing no respect vnto god, haue
soughte my lyfe.

But lo, god helpeth me: and
our lorde is protectour of my
soule.

Turne the euils vpon myne
enemies: and for thy truthes
sake destroye them.

Wyllyngly shall I sacrifice
vnto thee: and shall acknowe-
ledge thy name (O Lorde) for
it is good.

How thou haste deliuered me
out of all trouble: and mine eye
hath looked ouer myne enemies

Glorie be to the father, to the
sonne, and to the holy gost.

As it was in the. et.

Che. cxviii. **Ps.**

Raise ye our lord al gen-
tyles: praise ye hym al na-
cyons.

How his merci hath been mul-
tiplied vpon vs: and the truth
of our lorde endureth for ever.

Glorie

Glorie be to the father, to the sonne, and to the holy gost.

As it was in the begynnyng as it is nowe, and euer shalbe. Amen.

The. cxviii. Psalme.

Acknowledge our lord for he is good, for hys mercye is euerlastyng.

Let israel saye nowe, that he is good: for hys mercy is euerlastyng.

Let the house of Aaron saye nowe, that he is good: for hys mercye is euerlastyng.

Let all that feare oure lord saye: that hys mercye is euerlastyng.

In my trouble haue I called vpon oure Lord: and oure Lord hath heard me at large.

Oure Lord is my helper: I feare not whatsoeuer man may doe to me.

G. iiii.

Oure

Gloria patri et filio, et spiritui sancto.

Sicut erat in principio et nunc et semper: et in secula seculorum. Amen.

Psalmus. cxviii.

Confitemini dño qm̃ bon⁹: qm̃ in seculum misericordia eius. Dicat nunc Israel qm̃ bon⁹: qm̃ in seculum misericordia eius.

Dicat nunc dom⁹ aaron: qm̃ in seculum misericordia eius.

Dicant nunc oēs qui timent dñm: qm̃ in seculum misericordia eius.

De tribulatione inuocauit dñm: et exaudiuit me in latitudine dñs.

Domin⁹ mihi adiutor: non timebo quid faciat mihi homo.

Offis mihi adiu-
tor: & ego despiciā
inimicos meos.

Bonū est cōfidere
in dño: quam cōfi-
dere in homine.

Bonū est sperare
in dño: quā spera-
re in principibus.

Omnes gētes cir-
cuerant me: et in
nomine dñi quia
vltus sum in eos.

Circūdantes cir-
cunderunt me: &
i nomine dñi quia
vltus sum in eos

Circundederunt
me sicut ares, et
exarserunt me li-
cut ignis in spinis
et in nomine do-
mini quia vltus
sum in eos.

Impulsus euersus
sum vt caderē: et
dñs suscepit me.

Fortitudo mea
et laus mea dñs:
et factus est mihi
in salutem.

Vox exultatiōis
et salutis i taber-
naculis iustorum

Oure Lord is my helper: and
I shal despise myne enemyes.

Better it is to trust in oure
lorde: than to trust in men.

Beste it is to truste in oure
lorde: than to truste in princes

All nacions haue compassed
me: and yet in our lordes name
haue I been auenged vpon
them.

They lying in a wayte haue
closed me in: and yet in oure
lordes name haue I been auen-
ged vpon them.

They haue swarmed aboute
me lyke bees, and they haue
burnt me as fire amōg thorns
and yet in oure lordes name
haue I been reuenged vpon
them.

By violēce haue I been ouer-
turned, that I fel: and our lord
toke me vp.

My strength and prayse is
our lorde: and he is made a sa-
uoure vnto me.

The noise of mirth and helth
is in the tabernacles of iuste.

The ryghte hande of oure
Lorde hath wroughte vertue:
our lordes ryghte hande hath
exalted me: our lordes righte
hande hath wroughte vertue.

Let me not dye, but lyue: and
I shal shew the workes of our
lorde.

With chastisying oure Lorde
hath chastised me: and hath
not put me to death.

Open vnto me the gates of
Justice, and entryng there in,
I shall make knowledge to
oure lorde: thys is oure lordes
gate, the rightuous shall entre
therin.

I wyll confesse thee (O lorde)
because thou haste heard me,
and thou art become my sau-
oure.

The stone, whiche the buil-
ders reiected: the same was
sette at the heade of the cor-
ner.

This is done by our lord: and
it is merueilous in oure eyes.

H. i.

Thys

*Dextera domini
fecit virtutē, dexte-
ra domini exalta-
uit me: dextera do-
mini fecit virtutē.*

*Non moriar, sed
vivam: et narrabo
opera domini.*

*Castigans casti-
gavit me dominus:
et mortui non tradi-
dit me.*

*Aperite mihi por-
tas iusticie, et in-
gressus in eas con-
fitebor dño: hec
porta domini, ius-
ti intrabunt in eā.*

*Confitebor tibi
domine qm̄ exau-
disti me: et factus
es mihi in salutem.*

*Lapidem quem
reprobaverunt e-
dificantes: hic fac-
tus est in caput an-
guli.*

*A domino factum
est istud: et est mira-
bile in oculis nris.*

Ecce est dies quam
fecit dñs : exulte :
m⁹ & letemur in ea
O domine saluū
me fac , o domine
bene prosperare :
benedictus qui ve
nit in nomine dñi.
Benedixit n⁹ . bō :
bis de domo dñi :
deus dominus , et
illuxit nobis .

Constituite diem
solemnem in con
dendis : vsq; ad cor
nu altaris .

Deus me⁹ es tu ,
et confitebor tibi :
deus meus es tu ,
et exaltabo te .

Confitebor tibi do
mine quoniam exau
disti me : et factus
es mihi in salutē .

Confi : emini dño
quoniam bonus :
quoniam in seculū
misericordia eius .

O lozia patri et fili
o , et spiritui sācto .

Sicut erat in p^{ri}
cipio et nunc . &c .

C Antiphona .

This is the day which oure
lorde made : let vs be mery and
reioyce therein .

O lorde saue thou me , o lorde
preserue me wel : blessed is he
comineth in our lordes name .

We geue prayse to you that be
of our lordes house : god is our
lorde , and he hath geuen light
vnto vs .

Appoint ye a solempne holy
daye in thicke places : euen vn
to the corner of the aulter .

Thou art my god , and I shal
confesse thee : thou art my god
and I shall exalte thee .

I shall make knowledge vn
to thee (o Lorde) for thou hast
heard me , and art become my
sauiour .

Acknowledge ye our lord , for
he is good : for hys mercye is e
uerlastyng .

O loye be to the father , to the
sonne , and to the holy gost .

As it was in the . &c .

C The anthemie .

O wonderful exchange. The creatour of mankynde taking vpon hym a liuing bodye, hath boughsaued to bee borne of a virgin. And he being made mā without seede of man, hath committed vnto vs his godhed.

The Chapter.

In all thynges haue I sought rest, & shall dwell in the heritage of oure Lorde. Thā the creatour of al thyngs layed, and commaunded me, and he that hath created me hath rested in my tabernacle. Thanke we god.

The answer.

Hayle Mary ful of grace, oure lord is with thee. Hayle Mary ful of grace, our lord is with thee.

The versicle.

Blessed be thou among womē, and blessed be the fruite of thy wombe. Our lord is with the. Glorve be to the father, to the sonne, and to the holy goste. Hayle Mary full of grace our lord is with thee.

O admirabile commercium: creator generis humani anima in corpus sumens de virgine. nasci dignatus est: & procedens homo sine semine largitus est nobis suam deitatem.

Capitulum.

In omnibus requiesce quiesce ui, et in hereditate domini morabor: tunc precepit, & dixit mihi creator omnium, et qui creauit me, requieuit in tabernaculo meo.

Deo gratias.

Aue Maria gracia plena dominus tecum. Aue Maria gracia plena dominus tecum.

Benedicta tu in mulieribus et benedictus fructus ventris tui. Dominus tecum. Gloria patri et filio, et spiritui sancto. Aue Maria gracia plena dominus tecum.

The Houres.

Cuerlas.

Sancta dei gen-
trix virgo semper
Maria.

Responsozium.

Intercede pro no-
bis ad dñz deū nrm
Dñe exaudi oñs
nem meam. Et cla-
mor meus ad te
veniat.

Oremus.

Concede nos
tamulos tu-
os quesum⁹
Dñe deus perpetua
mentis & corporis
salute gaudere: &
gloriosa beate ma-
rie sēper virginis
intercessione, a p-
fenti liberari tristi-
tia: et eterna per-
frui leticia. Per
xpm dñm nstrz.

Ad primā de cruce

Ora prima
ductus est
Iesus ad Pila-
tum.

CThe versicle.

Holi mother of god and virgin
perpetuall.

CThe aunswere.

Praye for vs vnto oure lord
celestiall.

Lord god heare my prayer.
And geue herpyng vnto my cla-
mour.

CLet vs praye.

GRaunte, we beseeche thee
lord god, that thy seruau-
tes maye enioye continual
helth both of body and soule.
And through the gracious in-
tercession of the blessed virgin
Mary, that we maye be deliue-
red from this presente heuines
and to haue the frucion of eter-
nall gladnes. By **C**hryste oure
Lorde. Amen.

CAt the first houre, of the Crosse.

The firste houre, in the
mornyng earely,
To their Iudge, called Pilate,
the Jewes
Jesu with his handes bounde
they cary,

ac here

The Houres.

Where many a false wythesse
byd hym accuse.

In the necke they hym smytte,
hys body they bruse,
They spit and defyle there his
godly face.

The lighte of heauen, replete
with all grace.

The ver sicke.

we worship thee Christe, with
prayse and benediction.

The aunswere:

For thou redeemedst the world
from all affliction.

Let vs praye.

I O D Jesu Christ, sonne
of the living god, sette
thyne holy passyon, crosse, and
death betwene thy iudgement
and our soules, both now, and
at the houre of death. And
moreouer vouchsafe to graunt
vnto thee liuinge, mercye and
grace, to the dead pardon and
rest: to thy holy Church, peace
and concord: and to vs poore
synners, life & soe everlasting,

H. iiii.

which

Fallis testis: nonis
multum secusa-
tum.

In collo percuti
unt, manibus li-
gatum.

Vultum dei con-
spiciunt lumen celi
gratum.

Oratio.

Adoramus te chri-
ste, et benedicim⁹
tibi.

Responsorium.

Quia per sanctā
crucē tuā redemi-
sti mūdū. Orem⁹

Domine Iesu
Christe, fili dei
viri, pone passio-
nem crucē et mor-
tem tuam inter iu-
dicium tuum, et
aias nostras, nūc
et in hora mortis
nostre: et largiri
digneris, viuīs mi-
sericordiā et grām
defūctis veniam
& req̃e, ecclesie tue
scr̃e pacē & cōcor-
diā: & nobis pecca-
toribus, vitā et
gloriam semp̃nā

Qui uiuis & reg-
nas cū deo patre i
bñitate spiritus
sācti de⁹. Per oīa
secula sclozū. Amē

Gloriosa passio
dñi nři Jesu xpi,
eruat nos a dolo-
re tristi, & perdu-
cat nos ad gaudia
paradisi. Amen.

At the thirde houre.

Deus in ad-
iutoriu me-
um intende,

Domine ad adiu-
uandum me festi-
na.

Gloria patri et
filio : et spiritui
sancto,

Sicut erat in pzi-
cipio, et nunc et
semper: et in secu-
la seculozū. Amē.

whiche lyuest and reigest
god with the father, and the
holy gost, worlde without ende
Amen.

The glorious passion of oure
lorde Jesu Christe, deliuer vs
from sorowful heuines, & bring
vs to the ioyes of Paradyse.
Amen

At the thirde houre.



O GOD
bend thy
selfe in to my
helpe.

Horde haste
thee to helpe
me.

Glorie be to
the father, & to

the sonne, and to the holy gost.
As it was in the begynnyng,
as it is now, and ever. Halbe,
Amen.

The hymne.

Veni creator
spiritus Me-
tes tuorum visita

Come holy goste, O crea-
tour eternall.

In

The Houres.

In oure myndes, to make visi-
tation.

And fulfill thou with grace su-
pernall,

Our heartes that bee of thy
creacyon,

Remembre Lord, author of
saluacion,

That sometime of a virgin
pure,

without helpe of mans opera-
cyon,

Thou tokest vpon thee oure
frayle nature.

O virgin Mary, moſte gracy-
ous

O mother of mercy incompara-
ble

From our enemy, defend thou
vs

And in the houre of death bee
fauorable

Glorie to our lord, of mightes
moſt

That of a virgin chaste was
borne.

Glorie

Imple ſuperna
gratia,
Que tu creaſti
pectora.

Memento ſalutis
auctoꝝ,
Quod noſti quon-
dam corpoꝝis:
Ex illibata virgi-
ne,
Nascendo forma
ſumpſeris.

Maria plena gra-
tie,
Mater miſericor-
die
Tu nos ab hoſte
protege,
Et in hoꝝa moꝝ-
tis ſulcipe.

Gloria tibi do-
mine
Qui natus es de
virgine,

Cum patre & sac-
to spiritu.
In sempiterna se-
cula. Amen.

Canthipona.
Quando nat⁹ es

Csalmus. cxi.
Dominum
cum tribula-
ter clamaui,
et exaudiuit me.

Domine libera a-
nimā meā a labiis
iniquis: et a lingua
dolosa.

Quid dē tibi, aut
quid apponā tibi
ad linguā dolosā

Sagitte patētis
acute: cū carboni-
bus desolatoriis.

Deu mihi quia in-
colatus meus pro-
longatus est, habi-
taui cum habitan-
tibus cedar multū
icola fuit aīa mea

Cum hīs qui ode-
runt pacem eram
pacificus: cum lo-
quebar illis ipug-
nabāt me gratis.

The Houtes.

Glorie to the father, and the
holy gost,
To them be praising for euer-
more. Amen.

The antheme.

Whan thou wast borne.

The. cxi. psalme.

Cryed vnto our Lord whan
I was in trouble: and he
heard me.

O Lorde delyuer my soule
from lying lippes: and a disceit
full tonge.

What maye be geuen thee, or
what maye be layed agaynst
thee: to a disceitfull tonge.

The sharpe arrowes of the
mightie: with hotte sparkling
coles.

Wood is me, for my resting place
is prolonged: I haue dwelled
with the inhabitantes of Ce-
dar, my soule was longe in ex-
ile.

I was peacible with them
that hated peace: whā I spake
vnto them, they assaulted me
causeles.

Glorie

The Houtes.

O lozve be to the father, to the sonne, and to the holy gosie.

As it was in the beginning, as it is now and ever shall be worlde withoute ende. Amen.

The.cxx. Psalme.

Lyfted vp mine eyes in to the hilles: from whēs helpe shall come vnto me.

My helpe comineth from our lorde: that made heauen and earthe.

He shall not suffre thy fote to slyppe: neither shall he that kepeth the, fall into a slombze.

No, he shall neither fal a slepe nor slombze: whiche kepeth Israell.

Our lorde kepeth the, our lord is thy defence: more than thy right hande.

The Sonne shall not burne thee by daye: nor the Moone by nyghte.

Our lorde kepeth the from all euill: oure lorde kepeth euyr thy soule.

A. i. Our

O lozla patri, et filio: et spiritui sancto
Sicut erat in principio, et nunc & seper: et in secula seculorum. Amen.

Psalmus.cxx.

Euavi oculos meos in montes: vnde tenebit auxiliū mihī.
Auxilium meum a domino: qui fecit celum et terrā
Non det in commotionem pedem tuū: neq; dormitet qui custodit te.

Ecce non dormitabit neq; dormiet: q̄ custodit Israel.

Dñs custodit te dominus p̄tectio tua: super manum dexteram tuam.

Per diem sol non urget te: neq; luna p̄ noctem.

Dñs custodit te ab omni malo: custodiat animā t̄ā dñs.

Dominus custos
dit introitum tuū
et exitum tuū : ex
hoc nunc, & usque in
seculum.

Gloria patri et fi-
lio, et spiritui sanc-
to.

Sicut erat in p̄i-
cipio et nunc. &c.

C Psalmus. cxi.

Etatus sum
in his que
dicta sunt
mihi : in domum
dñi ibimus.

Stantes erāt pe-
des n̄i : in atriis
tuis hierusalem.

Hierusalē que edi-
ficatur ut ciuitas :
cuius participatio
eius in id ipsum.

Illuc enim ascen-
derunt trib⁹ trib⁹
dñi : testimonium
Israel ad confiten-
dum nomini dñi.

Quia illic sede-
runt sedes in iudi-
cio : sedes super do-
mum David.

Rogate q̄ ad pa-

Oure Lorde kepeth thy going
in and going out : from thys
tyme forth and evermore.

Glorie be to the father, to the
sonne, and to the holy gost.

As it was in the begynnyng,
as it is now, and euer shall be
worlde without ende. Amen.

C The. cxi. psalme.

Reioysed in those things
that were sayed vnto me
we shall goe into oure
lordes house.

Oure sete were standynge in
thy gates: O Ierusalem.

Ierusalem, whiche is builded
lyke a citie: whose partici-
pation is within it selfe.

Hoꝝ thither ascended & tribes
euen the trybes of oure Lorde
the testimonye of Israel to ac-
knowledge our **LORDES**
name.

Hoꝝ there satte the sitters in
iudgement: euen the seate of the
house of David.

Pray ye for the peace of Jeru-
salem

The Houtes.

Salem: and they shal haue plenty that loue thee.

Let peace be made throughe thy vertue: and plentuousnes in thy houses.

Ho: mi brothers and kinreds sakes: I prayed peace for thee.

Ho: the house of oure Lorde God: I besought good things for thee.

O loue bee to the father, to the sonne, and to the holye gost.

As it was in the beginnyng: as it is now, and euer shall be world wythout ende. **Ame.**

The anthem.

When thou wast borne of the virgin Marye, by an vnspeakeable meane, thā were the scriptures fulfilled, for thou dydest discende euen lyke wyle as the rayne did in to the flees of Geleon, for the saluacion of mankynde. We praise the our Lorde God.

rem sunt Hierusalem: et abundantia diligentib⁹ te.

Fiat pax in virtute tua: et abundantia in tuitib⁹ tuis.

Propter fratres meos & proxim⁹ meos loquebar pacem de te.

Propter demum domini dei nostri, quesui bona tibi. **G**loria patri et filio: et spiritui sancto.

Sicut erat in principio, et nunc et semper: et in secula seculorū. **Ame.**

Campana.

Quando natus es ineffabiliter ex virgine Maria, tunc implere sunt scripture: sicut pluuia in bellus discendi sti. vrsaluum faceres genus humanum: te laudamus deus noster.

The Chapter.

I. ii.

Hrom

Capitulum.

A B initio, et ante secula creata sum: et usque ad futurum seculum non desinam, et in habitatione sancta coram ipso ministravi. Deo gratias.

¶ Responsorium
Sancta dei genitrix virgo semper Maria.

Sancta dei genitrix virgo semper maria. **¶** Versus.
Intercede pro nobis ad dominum deum
Virgo semper Maria. Gloria patri et filio, et spiritui sancto.

Sancta dei genitrix virgo semper Maria. **¶** Versus.
Post partum virgo inuiolata permansisti, **¶** v. 20
Dei genitrix intercede pro nobis.

Dñe exaudi orationem meam. Et clamor meus ad te veniat.

¶ Oremus.

F Rom the beginning, and before the worlde was I created, and shall neuer faile vnto the worlde that is to come, and I haue ministred before hym, in an holy habitacion. Thankes be to god.

¶ The answer.

holy mother of god, and virgin perpetual. Holy mother of god and virgin perpetual.

¶ The versicle.

Pray for vs vnto our lord celestiall. O virgin perpetuall. Glorifye bee to the father, to the sonne, and to the holye ghost. Holy mother of God, and virgin perpetual.

¶ The versicle.

After thy birth, virgin thou diddest remaine.

¶ The answer.

Pray to thy sonne to saue vs from payne.

Lord god heare my prayer. And geue hearyng vnto my clamour.

¶ Let vs praye.

The Hournes.

Graunte, we beseeche thee
 Lord god, that thy seruants
 maye enioye continual
 helth both of body and soule.
 And through the gracious in-
 tercession of the blessed virgin
 Mary, that we maye be deliue-
 red from this presente heuines
 and to haue the fruicion of eter-
 nall gladnes. By Christe oure
 Lorde. Amen.

Blesse we oure lorde. Thanke
 we god.

At the thirde houre, of the Crosse.

Aboute three hournes af-
 ter the sonne gan sprig,
 All the Jewes crye, Jesu to
 crucifie.

And in skorne thei him clothed
 with purple clothyng,

And in steade of a crowne, on
 hys head they tye

A crowne of thorne, that pryck-
 ed cruelly.

And ladde hym forth to the
 place where he dyed,

with a greate howge crosse on
 his

Concede nos
 famulos tu-
 os quesumus
 dñe deus perpetua
 mentis & corporis
 salute gaudere: &
 gloriola beate ma-
 rie sēper virginis
 intercessione, a p-
 senti liberari iusti-
 tia: et eterna per-
 frui letitia. Per
 xpm dñm nostrū.
 Amen. Benedica-
 mus domino. Deo
 gratias.

Ad terci de cruce
Crucifige cla-
 mitant
 Voxa tertiarum.

Illulus induitur
 Veste purpurata

Caput eius pun-
 gitur
 Corona spinarum.

Crucē portat hu

meris ad loca pe-
narum.

Oratio.

Adoram⁹ te Chri-
ste, et benedicim⁹
tibi.

Responsorium.

Quia per sanctā
Crucē tuam rede-
misti mundum,

Oratio.

Domine Te
surpe, fili
dei uiui pone passi-
onē crucē et mortē
tuam inter iudici-
um tuum, & aīas
nōs, nunc & in ho-
ra mortis nōs: et
largiri digneris,
vīuis misericordiā
& grām, defunctis
beniā & redē, eccle-
sie tue scē, pacē &
concordiā: & nobis
peccatorib⁹, vitā &
glīā sēpiternam.
Qui uiuis & reg-
nas cū deo patre i
unitate spiritus
sācti de⁹. Per oīa
secula seclorū. Amē
O loziola passio
dñi nōi Jesu xpi,
eruat nos a delo-

his Shoulders layed.

The veruicle.

We worship thee Christe with
prayse and benediction.

The aunswere.

For thou redeemedst the world
from all affliction.

Let vs praye.

Lorde Jesu Christ, sonne
of the liuing god, sette
thyne holy passion, crosse and
death betwene thy iudgement
and our soules, both now, and
at the houre of death: And
moreouer vouchsafe to graunt
vnto the liuinge, metcye and
grace, to the dead, pardon and
rest, to thy holy Church, peace
and concord, and to vs poore
synners, lyfe and ioye euerla-
sting. which lyuest and reig-
nest god with the father, and
the holy gost, worlde without
ende. Amen.

The glorious passion of oure
lorde Jesu Christe, deliuer vs
from sorowful heuines, & bring
vs

The Houtes.

hs to the ioyes of Paradyse.
Amen

C At the sixte houre.



G O D
bend thy
selfe in to my
helpe.

Lorde haste
thee to helpe
me.

Glorie be to
the father, & to

the sonne, and to the holy gost.

As it was in the begynnyng,
as it is now, and euer shalbe.
Amen.

Alleluia.

C The hymne.

Come holy goste, O crea-
tour eternall.

In oure myndes, to make visi-
tation.

And fulfill thou with grace su-
pernall,

Our heartes that bee of thy
creacyon.

Remembre **L**orde, author of
saluacion,

That

retristi, & perdu-
cat nos ad gaudia
paradisi. Amen.

C Solertam.

Deus in ad-
iutoriu me-
um intende.

Domine ad adiu-
uandum me festi-
na.

Gloria patri et
filio : et spiritui
sancto.

Sicut erat in pzi-
cipio, et nunc et
semper: et in secu-
la seculorum. Amē.

Alleluia.

C Hymnus.

Veni creator
spiritus

Mentes tuorum
visita

Imple superna
gratia,

Que tu creasti
pectora.

Memento salutis
auctoz,

Quod nostri quod-
dam corporis:
Ex illibata virgi-
ne,
Nascendo forma
sumpseris.

Maria plena gra-
tie,
Mater misericor-
die
Tu nos ab hoste
protege,
Et in hora mor-
tis suscipe.

Gloria tibi do-
mine
Qui natus es de
virgine,
Cum patre & sanc-
to spiritu,
In sempiterna se-
cula. Amen.

Antiphona.
Rubum quem.
Psalmus. cxxi.
A De te leuaui
oculos meos
qui habitas
in celis.

That sometyme of a virgin
pure,
without helpe of mans opera-
cyon,
Thou tokest vpon thee oure
frayle nature.

O virgin Mari most gracious
O mother of mercy incompa-
rable
From our enemy defende thou
vs
And in the houre of death bee
fauorable.

Glorie to our lord, of mightes
most
That of a virgin chaste was
borne,
Glorie to the father, and the
holy gost
To them be praylyng, for euer
more. Amen.

The anthem.
The busshe.

The. cxxii. Psalme.
A As to thee haue I lyfte
vp myne eyes o God:
which inhabitest the heauens.
Auen

Euen lyke as the yyes of ser-
uauntes wayte at the handes
of their maisters.

As the yyes of a handemay-
den be vpon her maistres: euen
so be our yyes vpon our lord
God, vntill he haue mercy on
vs.

Haue mercy on vs, o Lorde
haue mercye on vs: for we are
fulfylled wyth much contempt

How oure soule is filled verye
muche: beeing scorned of the
ryche, and despyled of the
proude.

Glorie be to the father, to the
sonne, and to the holy gost.

As it was in the begynnyng,
as it is now, and euer shall
bee worlde wythoute ende. A-
men.

The. cxxiii. Psalme.

Excepte oure Lorde had
been among vs (let Isra-
ell nowe speake) excepte oure
Lorde had been among vs.

Whan men rose agaynste vs:

R. l. perad-

Ecce sicut oculi
seruorum: in mani-
bus dominozum
suozum.

Sicut oculi ancil-
le in manibus dñe
sue: ita oculi no-
stri ad dñm deum
nostrum donec mi-
seretur nostri.

Miserere nostri
dñe miserere no-
stri: q̃a multū re-
pleti sumus des-
pectione.

Quia multū reple-
ta est aīa nra: op-
probrium abundan-
tibus, & despectio
superbis.

Gloria patri, et fi-
lio: et spiritui sācto
Sicut erat in pri-
cipio, et nunc & se-
per: et in secula se-
culozum. Amen.

Psalmus. cxxiii.

Nisi q̃a dñs
erat in nobis
dicat nunc
Israel: nist quia
dñs erat in nobis
cum erurgerent

homines in nos:
forte viuos deglu-
tissent nos.

Quum irasceretur
furoz eozū in nos:
forsitan aqua ab-
sorbuisset nos.

Torrentē pertrā-
siuit anima nostra
forsitan pertransi-
set anima nostra
aquā intollerabile

Benedictus domi-
nus, qui non dedit
nos in captione
dentibus eorum.

Anima nostra si-
cut passer erepta
est: de laqueo ve-
nancium.

Laqueus contri-
tus est: et nos libe-
rati sumus.

Adurozū nostrā
in nomine dñi qui
fecit celū & terrā.

Gloria patri et fi-
lio: & spiritui sanc-
to.

Sicut erat in prin-
cipio: et nunc et se-
per, et in secula se-
culorum. Amen.

Psalmus. cxxiii.

peradventure thei might haue
swallowed vs bp quicke.

Whan their fury was greate
agaynst vs: peradventure wa-
ter moughte haue souped vs
bp.

Oure soule hath passed ouer
a river: our soule peradventure
myghte haue passed ouer a wa-
ter intollerable.

Blessed bee oure **L O R D E**
whyche hath not suffered vs
to be caught wyth theyr teth.

Oure soule hath been deliue-
red, euē as a sparrow from the
foulers snare.

The snare is worne oute: and
we are deliuered.

Oure helpe consisteth in the
name of oure **Lorde**: whyche
made heauen and earth.

Glorie be to the father, to the
sonne, and to the holy goste.

As it was in the beginning,
as it is now and euer shall be
woulde withoute ende. Amen.

C The cxxiii Psalm.

They

A they that truste in oure
 Lorde as a mountaine
 of Syon: he shall neuer be mo-
 ued, whyche inhabyteth Jeru-
 salem.

Mountaynes are in the circu-
 ite of it: and oure Lorde is in
 the circuite of hys people: from
 thys tyme forth and euer-
 more.

How our Lorde shall not leaue
 the rodde of synners vpon the
 lotte of the iuste: lest the iuste
 shoulde extende theyr handes
 vnto synne.

Do well (O Lorde) to the
 good and bryghte in hearte.

But those that swarne, oure
 Lorde shall bryng into bondes
 wyth them that worke wicked-
 nes: peace be vpon Israell.

Glorie be to the father, to the
 sonne, and to the holy gost.

As it was in the begynnyng,
 as it is now, and euer shall be
 worlde without ende. Amen.

Qui confidat
 in dño sicut
 mons Sion
 non commouebi-
 tur in eternum, q̃
 habitat in Hieru-
 salem.

Montes in circui-
 tu eius, et domus
 in circuiū populi
 sui: ex hoc nunc et
 usque in seculum.

Quia non derelin-
 quet dñs virgam
 peccatorū super for-
 tem iustorum: vt nō
 extendant iusti ad
 iniquitatem ma-
 nus suas.

Benefac dñe: bo-
 nis & rectis corde.

Decimanes autē
 in obligaciones
 adducet dñs cū ope-
 rationib⁹ iustitie: pacē
 super Israell.

Gloria patri et fi-
 lio, et spiritui sanc-
 to.

Sicut erat in p̃ci-
 cipio et nunc et se-
 per: & in secula se-
 culorum. Amen.

The anthem,

R. ii.

And

Cantiphona:

Rubum quem
viderat Moyses
incombustum, cō-
seruatam agnoui-
mus tuam lauda-
bilem virginitatē
dei genitricis inter-
cede pro nobis.

Capitulum.

Et sic in Sio
firmata sum,
et in ciuitate sanc-
tificata similiter
requieui: et in Ihe-
rusalem potestas.
mea. Deo gratias

Responsorium.

Post partum vir-
go inuiolata per-
manisti.

Post partū virgo
inuiolata perman-
disti.

Oratio.
Dei genitricis inter-
cede pro nobis.

Inuolata perman-
disti.

Gloria patri et
filio, et spiritui
sancto.

Post partū virgo
inuolata perman-
disti.

Oratio.

Speciosa facta es
et suavis.

The busche that Moyses saw
preserued from burnyng (whā
it was vpon a lyghte fyre) did
signifie to vs thy moſte com-
mendable virginittie: goddes
mother praye for vs.

The Chapter.

Ad so in Sion was I
ſetled, and in the ſancti-
fied citie alſo I reſted: and in
Jeruſalem was my power.
Thanke we god.

The aunſwere.

After thy birth virgin thou
dyddeſt remaine.
After thy birth virgin thou
dyddeſt remaine.

The verſicle.

Praye to thy ſonne to ſaue vs
from paine. Virgin thou dyd-
deſt remaine. Glory be to the fa-
ther, to the ſonne, and to the ho-
ly goſt. After thy birth virgin
thou dyddeſt remaine.

The verſicle.

Thou art made beautiful and
amorous.

The

The HOURS.

The answers.

O mother of god moste gloryous.

Lord god heare my prayer.

And geue hearyng vnto my clamour.

Let vs praye.

GRaunte we beseeche the lord god that thy seruantes may enioye continual helth both of body and soule. And through the gracious intercession of the blessed virgin Mary, that we maye be deliuered from this presente heuines and to haue the fruition of eternall gladnes. By Christe oure Lorde. Amen.

Blesse we oure lorde. Thanke we god.

At the sixte houre, of the Crosse.

The sixt houre springing before the middaye, Jesu hande and foote, to the crosse they nayled.

with the shamefullest death that they contrye maye,

R. iii.

And

Responsorium. In delictis tuis Sancta dei genitrix.

Dñe exaudi orationem meam. Et clamor meus ad te veniat.

Oramus.

Concede nos famulos tuos quesumus

dñe deus perpetua mentis & corporis salute gaudere: & gloriola beate marie sepe virginis intercessione, a presenti liberari tristitia: et eterna perfrui leticia. Per xpm dñm nostrum. Amen. Benedicamus domino. Deo gratias.

Ad sextā de cruce
Ora sexta
Iesus est cruci conclauiatus

Atque cum latronibus pendens deputatus.

De tormentis
tiens,
Felle saturatus.

Agnus crimen di-
luit
Sic iudificatus.

Exorsus.
Adoramus te chri-
ste, et benedicim⁹
tibi.

Responsorium.
Quia per sancta
cruce tua redemi-
sti mundum,

Coramus.
Domine Iesu
Xpe, fili dei
vivi, pone passio-
nem cruce et mor-
tem tuam inter iu-
diciu tuum, et
aias nostras, nunc
et in hora mortis
nostre: et largiri
digneris, vivi smi-
sericordia et gram
defunctis veniam
& reqe, ecclesie tue
sete pace & concor-
dia: & nobis pecca-
toribus, vitam et
gloriam sempiterna

And in dispite, betwene two
theues hym hanged.

whan that they thoughte for
payne that he thursted,
his thurst for to quenche, they
proffered hym gall:

This lambe so illuded bought
our synnes all.

The versicle.
we worship thee Christe, with
praise and benediction.

The aunswere.
For thou redeemedst the world
from all affliction.

Let vs praye.
Ord Iesu Christ, sonne
of the living god, sette
thyne holy passyon, crosse, and
death betwene thy iudgement
and our soules, both now, and
at the houre of death. And
moreouer vouchsafe to graunt
vnto the liuinge, mercye and
grace, to the dead pardon and
rest: to thy holy Church, peace
and concord: and to vs poore
synners, life & ioye everlasting.
whiche

which lyvest and reignest god
with the father, and the holy
gost, worlde withoute ende. A-
men.

The glorious passion of oure
lorde Jesu Christe, deliuer vs
from sorowful heuines, & bring
vs to the ioyes of Paradyse
Amen.

The ninth houre of our Lady.



O GOD
bend thy
selfe in to my
helpe.

Horde haste
thee to helpe
me.

Glorie be to
the father, & to
the sonne, and to the holy gost.
As it was in the begynnynge,
as it is now, and ever shal be.
Amen.

Alleluia.

The hymne.

Ome holy goste, O crea-
tour eternall,
In oure myndes, to make visi-
tation.

R. iii.

And

Qui bluis & reg-
nas cū deo patre i
unitate spiritus
sācti de⁹. Per oīa
secula seclorū. Amē
Gloriosa passio
dñi nři Jesu xpī,
eruat nos a dolo-
re tristi, & perdu-
cat nos ad gaudia
paradisi. Amen.

Ad nonā de be-
ata Maria.

Deus in ad-
iutoriu me-
um intende.

Domine ad adiu-
uandum me festi-
na.

Gloria patri et
filio : et spiritui
sancto.

Sicut erat in pzi-
cipio, et nunc et
semper: et in secu-
la seclorū. Amē.

Alleluia.

Hymnus.

Veni creator
spiritus
Mentes tuorum
visita,

Imple superna
gratia.
Que tu creasti
pectora.

Memento salutis
auctoz,

Quod nostriquon
dam corporis:

Ex illibata virgi-
ne,
Nascendo forma
sumpsit.

Maria plena gra-
tie,
Mater misericor-
die
Tu nos ab hoste
protege,
Et in hora mor-
tis suscipe.

Gloria tibi do-
mine
Qui natus es de
virgine,
Cum patre & sanc-
to spiritu,
In sempiterna se-
cula. Amen.

And fulfill thou with grace
supernall

Our heartes that be of thy cre-
acion,

Remembre lord, auctoz of sal-
uacyon.

That sometime of a virgin
pure,

without helpe of mans opera-
cyon,

Thou tokest vpon thee oure
frayle nature.

O virgin Mary, mosste gracy-
ous,

O mother of mercy incompara-
ble,

From our enemy, defend thou
vs,

And in the houre of death bee
fauorable.

Glorie to our lord, of mightes
most

That of a virgin chaste was
borne,

Glorie to the father, and the
holy gost

To them be praylsyng, for ener
more.

The Houtes.

The antheime.

The rote of Jesse.

The. cxxv. Psalme.

Whan our Lorde turned
the captiuitie of Syon:
we were made gladde.

Then was our mouth fulfil
led with myrrh: and our tonge
wyth ioyfulness.

Then shal they saye among
the gentils: our lord hath done
greately for them.

Oure Lorde hath done great
ly for vs: we are made ioyefull.

Lord conuertere oure captiui-
tie: as a ryuer in the south.

They that sowe with teares
shall reape with gladnes.

They goyng forth wente
and wepte: castyng their sedes

But comynge agayne they
shall come wyth ioye, bearyng
theyr handes full of corne.

Glozy be to the father, to the
sonne, and to the holy gost.

As it was in the beginning,
as it is now and euer. &c.

L.i.

The

¶. *Germinauit ra-
dis Jesse.*

Psalmus. cxxv

In conuer-
tendo dñs cap-
tiuitatem Sion:
facti sumus sicut
consolati.

Tunc repletū est
gaudio os nostrū:
et lingua nostra ex-
ultatione.

Tunc dicēt inter
gentes: magnifica-
uit dominus face-
re cum eis.

Magnificauit dñs
facere nobiscū: fat-
ti sumus letātes.

Conuertere dñe
captiuitatē nr̄m si-
cut torrēs i austro

Qui seminant in
lachrimis: in exul-
tatione metent.

Euntes ibāt, affle-
bāt: mittentes se-
mina sua.

Veniētes autē te-
niēt cū exultatione
portātes manipu-
los suos.

Gloria patri. &c.

Sicut erat. &c.

Psalmus. cxxxi.

Nisi dominus edificauerit domum: in vanum laborauerunt, qui edificant eam.

Nisi dominus custodierit ciuitatem frustra vigilat qui custodit eam.

Quoniam est vobis ante lucem surge: surgite postquam sederitis, qui manducatis panem doloris.

Quia dederit dilectis tuis: ecce here ditas domini filii, merces fructus ventris. Sicut sagitte in manu potentis, ita filii excussorum.

Beatus vir qui impleuit desiderium suum ex ipsis: non confundetur cum loquetur inimicis suis in porta.

Gloria patri et filio: et spiritui sancto.

Sicut erat in

The Hounes.

The. cxxxi. psalme.

Bless our Lorde haue builded the house: they haue laboured in vayne which bulde it.

Onles our lorde haue kepte the citie: he hath watched in vayne that keyeth it.

It is in vayne for you to ryse before light: arise after youre sytting, ye that eate the bread of sorowe.

Whan he hath geuen slepe to his welbeloued: lo the heritage of our lorde is children, the reward is the frute of y wombe. **H**s arrowes in the hande of the mightie: so be the chyldren of synners.

Blessed is the man, whiche fulfilled his desire of them: he shall not be confounded whan he shall speake to hys enemyes in the gate.

Glorie be to the father, to the sonne, and to the holy gost.

As it was in the begynnyng as

The Houtes.

as it is now, and ever shalbe
worlde wythoute ende. A-
men.

The. cxxvii. Psalm.

Blessed be all that feare
our lord which walke in
hys wayes.

How thou shalt eat the la-
bours of thyne handes: thou
shalt be blessed, and well shalt
thou be.

Thy wyfe shall be as a plen-
tuous vine: in the sides of thyne
house.

Thy sonnes lyke the plantes
of Olyue trees: all about thy
table.

Ho, thus shall a manne be
blessed: whyche feareth our
Lorde.

Our lord of Syon blesse the:
and thou shalt see the good-
nes of Jerusalem, al the dayes
of thy lyfe.

And thou shalt see the chil-
dren of thy children: and peace
vpon Israell.

L. ii. Glory

principio, et nunc
et semper, et in se-
cula seculorum. A-
men.

Psalmus. cxxvii.

Beatitudo omni-
um: qui ambu-
lant in viis eius.
Labores manuum
tuarum quia man-
ducabis: beatus es
et bene tibi erit.

Uxor tua sicut vi-
tis abundans: in
lateribus domus tue
filii tui sicut no-
uelle oliuarum: in
circuitu mensae tue

Ecce sic benedic-
tur homo: qui ti-
met dominum.

Benedicat tibi do-
minus ex Sion: et
videas bona Hieru-
salem, omnibus
diebus vite tue.

Et videas filios
filiorum tuorum:
pacem super Is-
raell.

The Vnures.

Gloria patri et fi-
lio: et spiritui sanc-
to.

Sicut erat in pri-
cipio, et nunc et se-
per, et in secula se-
culorum. Amen.

Cariphona.

Terminauit ra-
dit Jesse: orta est
Stella ex Jacob:
virgo peperit sal-
uatorē, te lauda-
mus deus noster.

Capitulum.

Tradita-
ui in popu-
lo honoris-
ficato, et in partes
dei mei hereditas
illius: et in plen-
titudine sanctorum
detentio mea. Deo
gracias.

Responsorium.
Speciosa facta es
et suavis.

Speciosa facta es
et suavis.

Antiphona.

In deliciis tuis
sancta dei geni-

Glorie be to the father, to the
sonne, and to the holy gost.

As it was in the begynnyng,
as it is now and euer shall be
worlde wythoute ende. Amen

The anthem.

The rote of Jesse hath borne
buddes: a sterre is rysen oute
of the house of Jacob, a virgin
hath borne the sauoure of the
worlde: wee prayse the pure
Lorde God.

The Chapter.

And I haue planted my
rote in an honorable nacy-
on, whose enheritaunce is
in the partes of my God, and
among the company of saintes
is my taryng. Thanks be to
God.

The answer.

Thou art made beautiful and
amorous.

Thou art made beautiful and
amorous.

The versicle.

O mother of God moste glory-
ous.

The Houres.

ous. And amorous.

Glozy be to the father, to the
sonne, and to the holy ghoſte.
Thou art made beautiful and
amorous.

The verſicle.

Graunte me blessed Lady to
aunaunce thee with victorye.

The aunſwere.

Agaynſte thyne enemyes geue
me the victorye.

Lord god heare my prayer.

And geue hearyng vnto my
clamour.

Let vs praye.

G Raunte we beſeche the
lord god that thy ſeruaun
tes may enioye continual
helth both of body and ſoule.
And through the gracious in
terceſſion of the blessed virgin
Mary, that we maye be deliue
red from this preſente heuines
and to haue the fruicion of eter
nall gladnes. By Chriſte oure
Lorde. Amen.

Bleſſe we oure lorde. Thanke
we god.

Alle.

The

trir. Et ſuauiſ.

Gloria patri et fi
lio: et ſpiritui ſanc
to. Specioſa facta
es, et ſuauiſ.

Verſus.

Dignare me lau
dare te virgo ſa
crata.

Reſponſorium.

Da mihi virtutē
cōtra hoſtes tuos

Dñe exaudi oſo
nem meam. Et cla
mor meus ad te
veniat.

Oratio.

C Oncede nos
ſamulos tu
os queſum?
Dñe deus perpetua
mentis & corporis
ſalute gaudere: &
glorioſa beate ma
rie ſēper virginis
interceſſione, a p
ſenti liberari triſti
tia: et eterna per
frui leticia. Per
xpm dñm noſtrū.
Amen. Benedica
mus domino. De
gracias.

Ad nonā de cruce
Nona
domin⁹ Je
sus expirauit,
Veli clamans spi-
ritum
Patri commenda-
uit.

Latus eius lance
a
Miles perforauit

Terra tunc con-
tremuit,
Et sol obscurauit.

Oratio.
Adoramus te Chri-
ste, et benedicimus
tibi. & respondimus.
Quia per sanctā
Crucē tuam rede-
misti mundum.

Oratio.
Domine Te
supra fili
dei viui pone passi-
onē crucē et mortē
tuam inter iudici-
um tuum, & aias
nōs, nunc & in ho-
ra mortis nre: et

The Fourtes.

CAt the ninth houre, of the Crosse.
Oure mercifull lord Iesu
goddes sonne
Calling vnto hys father
almightie,
Yelded vp hys soule. And full
vpon none
The spirite departed that bles-
sed body.

The sonne waxed darke, the
earth quoke wonderfly.
Greate merueilous thynges,
to beholde and heare,
And yet a knyghte perced hys
heart wyth a speare.

The versicle.
We worship thee Christe with
praysle and benediccion.

The aunswere.
For thou redeemedst the world
from all affliction.

Let vs praye.
Iord Iesu Christ, sonne
of the liuing god, sette
thyne holy passion, crosse and
death betwene thy iudgement
and our soules, both now, and
at the houre of death: And
more.

The Hournes.

moreouer bounchsafe to graunt
vnto the liuinge, mercye and
grace, to the dead, pardon and
rest, to thy holy Church, peace
and con corde, and to vs poore
sinners, lpe & ioye euerlasting.
which lyeest and reigneest god
with the father, and the holy
gost, worlde withoute ende. A-
men.

The glorious passion of
oure lord Iesu Christe, de-
liuer vs from sorowful
heuines, and bring
vs to the ioyes of
Paradyse A-
men.

largiri digneris,
vnius misericordiā
& grām, defunctis
veniā & req̃ē, eccle-
sietue scē, pacē &
concordiā: & nobis
peccatorib⁹, vitā &
glīā sēpiternam.
Qui viuīs & reg-
nas cū deo patre i
vnitate spiritus
sācti de⁹. Per oīa
secula seclorū. Amē
O loziosa passio
dñi nři Iesu xpī,
eruat nos a dolo-
re tristi, et per
ducat nos ad
gaudia pa-
radisi. A-
men.

Cad helperas de
beata virgine
Maria.

Deus in adiu
tozium meū
intende.

Domine ad adiu
uandum me festi
na.

Gloria patri et
filio : et spiritui
sancto.

Sicut erat in pri
cipio, et nunc et
semper: et in secu
la seculorū. Amē.

Antiphona.
Post partum.

Csalinus. cxxi.

Status sum
in his que
dicta sunt
mhi : in domum
dñi ibimus.

Stantes erāt pe
des nři : in attri
bus hierusalem.
Hierusalē que di
ficatur vt ciuitas:
cuius participatio

The Euenlong of
oure Ladye.



God bŕde
thy selfe
into my helpe.
Hørde haste
thee to helpe
me.

Glorie be to
the father, to
the sonne, and

to the holy gost.

As it was in the beginnyng:
as it is nowe, and euer shall
be world wythout ende. Amē.

The anthem.

After thy birth.

The. cxxi. psalme.

Reioyled in those things
that were sayed vnto me
we shall goe into oure
lordes house.

Oure fete were standynge in
thy gates: O Ierusalem.

Ierusalem, whiche is builded
lyke a citie: whose participati
on

on is within it ſelfe.

Hoꝛ thither aſcended 3 tribes
euen the trybes of oure Lorde
the teſtimonye of Iſrael to ac-
knowledge our **L O R D E S**
name.

Hoꝛ there ſatte the ſitters in
iudgement; euen the ſeate of the
houſe of Dauid.

Pray ye for the peace of Jeru-
ſalem; and they ſhal haue plen-
ty that loue thee.

Let peace be made throughe
thy vertue; and plentiuſnes
in thy houſes.

Hoꝛ mi brothers and kinreds
ſakes: I prayed peace for thee.

Hoꝛ the houſe of oure Lorde
God: I beſought good things
for thee.

Glorve bee to the father, to
the ſonne, and to the holve
goſt.

As it was in the begynnyng,
as it is now, and euer ſhall
bee worlde wythoute ende. **A-**
men.

etius in ſeipſum.

Illuc enim aſcen-
derunt trib⁹ trib⁹
dñi: teſtimonium
Iſrael ad confiten-
dum nomini dñi.

Quia illic ſedes
runt ſedes in iudi-
cio: ſedes ſuper do-
mum Dauid.

Rogate q̄ ad pa-
cem ſunt Hieruſa-
lem: et abundan-
tia diligenti⁹ te.
Eſat pax in vir-
tute tua: et abun-
dantia in turre⁹
tuiſ.

Propter fratres
meos & proxim⁹
meos loquebar pa-
cem de te.

Propter domum
domini dei noſtri,
quæſuit bona tibi.

Gloria patri et
filio: et ſpiritu
ſancto.

Sicut erat in pri-
cipio, et nunc & ſe-
per: et in ſecula ſe-
culorum. **Amen.**

Psalmus cxlii.

Quote leuau
oculos meos
qui habitas
in celis.

Ecce sicut oculi
seruorum: in mani
bus dominozum
suorum.

Sicut oculi ancil
le in manibus dñe
sue: ita oculi no
stri ad dñm deum
nostrum donec mi
seretur nostri.

Miserere nostri
dñe miserere no
stri: q̃a multū re
pleti sumus des
pectione.

Quia multū reple
ta est aia nra: op
probrium abundan
tibus, & despectio
superbis.

Gloria patri, et fi
lio: et spiritui scto

Sicut erat i prin
cipio, et nunc et se
per: et in secula se
culorum. Amen.

Psalmus. cxlii.

Unto thee haue I lyfte
vp myne eyes o God:
which inhabitest the heauens.
Euen lyke as the eyes of ser
uautes wayte at the handes
of their maisters.

As the eyes of a handemay
den be vpon her maistres: euen
so be oure eyes vpon our lord
God, vntill he haue mercy on
vs.

Haue mercy on vs, o Lorde
haue mercye on vs: for we are
fulfylled woth much contempt

For oure soule is filled verye
muche: beeing scorned of the
ryche, and despyed of the
proude.

Glorie be to the father, to the
sonne, and to the holy gost.

As it was in the begynnynge,
as it is now, and ever shalbe
world without ende. Amen.

The. cxlii. Psalm.

Except

The Cuenlong.

Excepte oure Lorde had been among vs (let Israell now speake) excepte oure Lorde had been among vs.

Whan men rose agaynste vs: peradventure thei might haue swallowed vs bp quicke.

Whan their fury was greate agaynst vs: peradventure water moughte haue souped vs bp.

Oure soule hath passed ouer a riuer: our soule peradventure myghte haue passed ouer a water intollerable.

Blessed bee oure **L O R D E** whyche hath not suffered vs to be caught wyth theyr teth.

Oure soule hath been delpyered, euē as a sparrow from the foulers snare.

The snare is worne oute: and we are deliuered.

Oure helpe consisteth in the name of oure Lorde: whyche made heauen and earth.

M.ii. Glory

Psalmus. cxxiii.

Nisi quia dñs erat in nobis dicit nunc

Israel: nisi quia dñs erat in nobis

um erurgerent homines in nos: forte viuos deglutissent nos.

um irasceret furor eorū in nos: forsitan aqua absorbuisset nos.

Correntē pertrāsiuit anima nostra forsitan peritansisset anima nostra aqua intollerabile

Benedictus dominus, qui non dedit nos in captione dentibus eorum.

Anima nostra sicut passer erepta est: de laqueo venancium.

Aqueus contritus est: et nos liberati sumus.

Aduerzū nostrū in nomine dñi qui fecit celū & terrā.

Gloria patri et fi-
lio: & spiritui sanc-
to.

Sicut erat in prin-
cipio, et nunc et se-
per: et in secula se-
culorum, Amen.

Plalmus. ccciiii.

Qui confidit
in dño sicut
mons Sion
non commouebi-
tur in eternum, q̃
habitat in Ieru-
salem.

Montes in circui-
tu eius, et domin⁹
in circuitu populi
sui: ex hoc nunc et
vsque in seculum.

Quia non derelin-
quet dñs bergam
petr⁹ super sor-
tem iustozũ: vt nō
extendant iusti ad
iniquitatem ma-
nus suas.

Benefac dñe: bo-
nis & rectis corde.
Declinātes autē
in obligationes
adducet dñs cū ope-
ratib⁹ iustatē: pax
super Israel.

Glorie be to the father, to the
sonne, and to the holy goste.

As it was in the beginning,
as it is now and euer shall be
worlde withoute ende. Amen.

The. ccciiii. psalme.

They that truste in oure
Lorde as a mountaine
of Syon: he shall neuer be mo-
ued, whyche inhabyteth Ieru-
salem.

Moutaynes are in the circu-
ite of it, and oure Lorde is in
the circuite of hys people: from
thys tyme forth and euer-
more.

For our Lorde shall not leaue
the rodde of synners vpon the
lotte of the iuste: lest the iuste
shoulde extende theyr handes
vnto synne.

Do well (O Lorde) to the
good and vpryghte in hearte.

But those that swarne, oure
Lorde shall bring into bondes
wyth them that worke wicked-
nes: peace be vpon Israel.

Glorie

Glorie be to the father, to the sonne, and to the holy gost.

As it was in the begynnyng, as it is now, and euer shall be worlde without ende. Amen.

CThe. cxxv. psalme.

Whan our Lorde turned the captiuitie of Syon: we were made gladde.

Whan was our mouth fulfilled with myrth: and our tonge wyth ioyfulness.

Whan shall they saye among the gentils: our lord hath done greatly for them.

Oure Lorde hath done greatly for vs: we are made ioyeful.

Lorde conuerte oure captiuitie: as a ryuer in the south.

They that sowe with teares shall reape with gladnes.

They goyng forth wente and wepte: castyng their sedes

But comynge agayne they shall come wyth ioye, bearyng theyr handes full of corne.

Glorie be to the father, to the sonne

Gloria patri et filio: & spiritui sancto
Sicut erat in principio, et nunc et sepe: et in secula seculorum. Amen.

CSalms. cxxv

In conuertendo dñs captiuitatē Sion: facti sum⁹ sicut cōsolati

nunc repletū est gaudio os nostrū: et lingua nostra exultatione.

nunc dicēt ligen-tes: magnificauit dñs facere cū eis.

Magnificauit dñs facere nobiscū: facti sumus letātes.

Conuertere dñe captiuitatē nr̄m sicut torres iustro

qui seminant in lachrimis: in exultatione metent.

Quintē ibāt, & flebāt: mittentes semina sua.

Uerentes autē benēt cū exultatione portātes manipulos facis.

Gloria patri et fi

The Euenfong.

lio: & spiritui ſacto
Sicut erat in pzi
cipio, et nunc et
ſemper: et in ſecu-
la ſeculorum. Amē.

The anaphora.

Post partum vir-
go inuiolata per-
manſiſti.

Dei genitrix inter-
cede pro nobis.

The Capitulum.

Beata es vir-
go Maria,
que dñm portasti
creatorē mundi,
genuiſti qui te fe-
cit, et in eternum
permanes virgo.
Deo graciās.

The Hymne.

Alle maris
ſtella,
Dei mater
alma,
Atque ſemper vir-
go,
Felix celi porta.

Sumens illud a-
ue,

ſonne, and to the holy goſt.

As it was in the beginning,
as it is now and euer ſhalbe
worlde withoute ende. Amen

The antheim.

After thy birth virgin thou
dydeſt remaine.

Praye to thy ſonne to ſaue vs
from payne.

The Chapter.

Blessed art thou virgin
Mary, which haſt borne
oure Lorde, that created the
worlde: Thou haſt borne him
that made thee, and yet thou
remaineſt a virgin euermore.
Thankes be to god.

The hymne.

Dayle ſterre of the ſea
moſt bryghte
O mother of god immaculat.
A pure virgin in goddes own
ſyght,
The gate of heauen moſte for-
tunate.

Saluted thou waſt, wyth
greate humilitie.

athan

The Cuenfong.

iohan Gabriel sayed. Ave Ma-
ria.

Establishe vs in peace & tran-
quillitie

And chaunge the name of sin-
full Eua.

Loose the prissoners from cap-
timitie,

Unto the blynde, geue syghte
agayne.

Repell oure greate iniquitie,
All that is good, for vs ob-
tayne.

Shewe thy selfe to be a mo-
ther

So that he accepte our petiti-
on,

whiche for our sake before all
other

was contented to be thi sonne.

O blessed lady, O singular vir-
gine,

In perfite mekenes, all other
excedyng,

Deliuere vs from bondage of
synne,

And make vs meke and chaste

A. m. in

Gabrielis ore,
Fida nos in pace
Mutans nomen
Eue.

Solue vincla re-
is
Profer lumen ce-
cis
Mala nostra pel-
le,
Bona cuncta pos-
ce.
Monstra te esse
matrem
Sumat per te pre-
ces
Qui pro nobis
natus.
Tulit esse tuus.

Virgo singula-
ris
Inter omnes mi-
tis:
Nos culpis sola-
tos, Mores sac-

et castos.

O team presta pu
ram

Iter para tutum:

Ut videntes Je
sum,

Semper collete:
mur.

Et laus deo pa
tri

Summo Christo
decus

Spiritus sancto
trinus honoz v
nus. Amen.

Chorus.

Diffusa est gracia
in labijs tuis.

Responsorium.

Propterea bñdic
it te deus in eternũ

Antiphona.

Sancta Maria.

Canticum bea
te Marie.

M Agnificat
anima me
a dominum.

in lyuing.

Make vs euer pure lyfe to
lue,

Guide vs safelye vpon oure
iournay,

That we beholdyng the face
of Iesu,

May ioye with him, in heauen
alwaye.

Glorie be to God the father,
Glory to Chryst that made vs
free.

Glory also to the holy comfor
ter

One G O D, and persons
thre. Amen.

The versicle.

Grace in thi visage encreaseth
euermore.

The answer.

Thou hast been blessed of god
therfore.

The anthem.

Holy Mary.

The song of our Lady.

M y soule magnifieth our
Lorde.

And

The Euengely.

And my spirite hath reioised
in god my sauour.

Ho: he hath looked on the low
degree of hys handmayden:
Behold now from henceforth
shall all generations call me
blessed.

Ho: he that is mightie hath
done to me great things, and
blessed is hys name.

And hys mercy is alwayes
on thē that feare him: through
out al generations.

He hath shewed strength
wyth hys arme: he hath sca-
tered them that are proude
in the imagynacyon of theyr
heartes.

He hath putte downe the
mightie from their seates: and
hath exalted them of lowe de-
gree.

He hath fylled the hungrye
wyth good thynges: and hath
sente awaye the ryche emp-
tye.

He hath remembred mercye:

A.i.

and

Et exultauit spiri-
tus meus: in deo sa-
lutari meo.

Quia respexit hu-
militatē ancille sue
ecce enim ex hoc
beatā meditent om-
nes generationes.

Quia fecit mihi
magna qui potens
est: et sanctum no-
men eius.

Et misericordia es
us apgenie in xge-
nies timentibus eū

Fecit potentia in
brachio suo: disper-
sit superbos mente
cordis sui.

Deposuit potentes
de sede: et exaltauit
humiles.

Esurientes imple-
uit bonis: et diuites
dimisit inanes.

Recipit Israhel
puerum suum: et

The Quenesong.

cordatus misericor-
die sue.

Sicut locutus est ad
patres nostros: Abra-
ham, et semini eius in
secula.

Gloria patri et fi-
lio: et spiritui sanc-
to.

Sicut erat in prin-
cipio, et nunc et sem-
per: et in secula secu-
lorum. Amen.

Antiphona.

Sacra Maria suc-
curre miseris, inua-
pusillanimes, reso-
ue fribiles, ora pro
populo, interueni
pro clero, intercede
pro deuoto femine
o sexu.

Dñe exaudi oco-
nem meam. Et cla-
mor meus ad te
veniat.

Oramus.

Concede nos
famulos in-
os quesumus
dñe deus perpetua
mentis & corporis
salute gaudere: &
gloriosa beate ma-
rie sepe virginis

and hath holpen his seruauunt
Israel.

Quen as he promysed to oure
fathers: Abraham, and to his
sede for euer.

Glorie be to the father, to the
sonne, and to the holy gost.

As it was in the begynnyng:
as it is nowe, and euer shall
be world wythout ende. Amen.

The anthem.

Holy Mary succoure the mise-
rable, encourage the weake
spirited, recomforte the sorow-
full, pray for the people, make
intercession for the clergy, and
be a meane for the deuout wo-
mankynde.

Lord god heare my prayer.
And geue hearyng vnto my
clamour.

Collects praye.

Graunte we beseeche the
lord god that thy seruauun-
tes may enioye continual
helth both of body and soule.
And through the gracious in-
tercession of the blessed virgin
Mary

The Quensong.

Mary, that we maye be deliue-
red from this presente heuines
and to haue the frucion of eter-
nall gladnes. By Christe oure
Lorde. Amen. *oriat*
Blesse we oure lorde. Thanke
we god.

Creensong of the Crosse.

The dead corps of Christ
that blessed man,
From the crosse was losed,
and taken awaye,
At Quensong tyme: but alas
where was than
hys crowne of glorie, and
greate strength that day:
Full priuely within the God
hed it laye.
Yet would he his cruell death
suffer thus,
The true medycyn of lyfe to
bryng vs.

The versicle.

we worship thee Christe, with
prayse and benediction.

The aduocate.

For thou redemedst the world
from all affliction.

A.ii.

C

intercessione, a p-
senti liberari tristi-
tia: et eterna per-
frui leticia. Per
xpm dñm nostrū.
Amen. Benedica-
mus domino. Deo
gracias.

Cruce dep-
posita in
lancea crucis.

De cruce depo-
nitur
Doza vespertina,
Fortitudo latuit
In mente diuina

Talem mortem su-
bit
Vite medicina,
Deu corona glorie,
Jacuit supina.

Patellus.

Adoramus te Chri-
ste, et benedicimus
tibi. Et sponsozum
Quia per sanctam
crucē tuā redemi-
sti mundum.

The Euenſong.

Conueniunt

Domine Iesu
 xpe, fili dei
 viui, pone passio-
 nem crucē et mor-
 tem tuam interiu-
 dicium tuum, et
 aias nostras, nūc
 et in hora mortis
 nostre: et largiri
 digneris, viuis mi-
 sericordiam et grām
 defunctis veniam
 & requē, ecclesie tue
 scilicet pacē & cōcor-
 diam: & nobis pecca-
 toribus, vitam et
 gloriā sempiternā
 Qui viuis & reg-
 nas cū deo patre i
 vnitāte spiritus
 sācti de⁹. Per oīa
 secula seclorū. Amē
 Gloriosa passio
 dñi nři Iesu xpi,
 eruat nos a dolo-
 re tristi, et per-
 ducat nos ad
 gaudia pa-
 radisi. A-
 men.

CLet vs praye.

In O Lord Iesu Christ, sonne
 of the liuing god, sette
 thyne holy passyon, crosse, and
 death betwene thy iudgement
 and our soules, both nowe, and
 at the houre of death. And
 moreouer vouchsafe to graunt
 vnto the liuinge, mercye and
 grace, to the dead pardon and
 rest: to thy holy Church, peace
 and concord: and to vs poore
 synners, life & toyne everlasting.
 which lyest and reignest god
 with the father, and the holy
 gost, worlde withoute ende. A-
 men.

The glorious passion of
 oure lord Iesu Christ, de-
 liuer vs from sorrowful
 heuines, and bring
 vs to the ioyes of
 Paradyse. A-
 men.

There after foloweth
the Complyn of our lady.

Et completorium.



Conuert
vs (O
god) oure sau-
oure.

And turne
thy wꝛath a-
waye from vs.

O God, bende
thy selke into

my helpe.

Lorde haste thee to helpe
me.

Glorie be to the father, to the
sonne, and to the holy gost.

As it was in the begynnyng,
as it is nowe and euer shall be
worlde wythoute ende. Amen.

The anthem.

Let vs wyth all iocunditie.

The. xii. Psalm.

How long Lorde, wylt
thou forget me for euer:
howe long wylte thou turne a
waye thy face from me.

R. iii.

How

Conuerte nos
deus salutaris
noster.

Et auerte iram tu-
am a nobis.

Deus in adiutoriu-
um meum intende.

Domine ad adiu-
uandum me festina

Gloria patri, et fili-
o: et spiritui sancto.
Sicut erat in prin-
cipio, et nunc et sem-
per: et in secula secu-
lorum. Amen.

Antiphona.

Cum iocunditate.

Psalmus xli.

Vsquequo dñs
oblitisceris me
in finem: vsquequo
auertis faciam tu-
am a me.

O nādiu ponā consili-
a in anima mea: dolo-
rem in corde meo per
diem,

U s quequo exaltabi-
tur inimicus meus su-
per me: respice, et ex-
audi me dñe de⁹ me⁹.

I llumina oculos me-
os, ne hñquam obdor-
miam in morte; ne
quādo dicat inimicus
meus, preualui aduer-
sus eum,

O mnes tribulant me, ex-
ultabunt si motus
fuero: ego autē in mi-
sericordia tua speraui.
E xultabit cor meum
in salutari tuo: canta-
bo domino, qui bona
tribuit mihi: et psallā
nomini dñi altissimi.

G loria patri et filio:
et spiritui sancto,

S icut erat in principi-
o, et nunc et semper:
et in secula seculorum.
Amen.

H ow long shal I haue trou-
blous thoughtes in my soule:
and heuynes in myne hearte
daye by day.

H owe long shall myne ene-
mye be exalted ouer me: behold
and heare me, **O** Lorde my
god.

I llumyne myne eyes, leste I
slepe any tyme in death; that
my enemy neuer saye, I haue
preuayled agaynste hym.

T hey that trouble me, wyll
reioyce if I be cast downe: but
I haue trusted in thy mercye.

M yne hearte shall reioyce in
thy saluacyon: I shall syng to
our Lorde that geueth me be-
nefites: and shall prayse the
name of the moste high Lord.

G loyre bee to the father, to
the sonne, and to the holye
gost.

A s it was in the begynnyng,
as it is now, and euer shall
be world wythout ende. Amē.

Iudge me, O God, and
discerne mi cause against
the vnholly people: from a mā
vniust and disceitfull, delyuer
me.

Ho: thou O god, art my for-
tresse: why hast thou forsaken
me: wherfore do I go al sorow-
full, why ist myne enemye doth
berze me:

Sende forth thy lyghte, and
thy truth: they haue ledde me,
and broughte me into thy ho-
ly byll, and thy habitayons.

And I shal entre vnto thine
aufter: to God that reioysseth
my youth.

I shal praise thee with harp
(O God, my God) why arte
thou heuy (O my soule) and
why dooest thou trouble me.

Trust in god, for yet shall I
praysle hym: the sauyng health
that I loked for, and my God
Glory be to the father, to the
sonne, and to the holy gost.

As it was in the. &c.

C The. cxxviii. psalme.

A. iiii.

E. It.

Iudica me deus
et discerne cau-
sam meam de gente
non sancta: ab homi-
ne iniquo, et doloso e-
rue me.

Quia tu es deus for-
titudo mea: quare me
repulisti, et quare tri-
stis incedo. dum affli-
git me inimicus.

Emitte lucem tuam
& veritatem tuam: ip-
sa me deduxerunt, et
adduxerunt in mon-
tem sanctum tuum:
& in tabernacula tua
Et introibo ad alta-
re dei: ad deum qui le-
tificat iuuentutē meā.

Confitebor tibi in ci-
thara de⁹ de⁹ meus:
quare tristis es ani-
ma mea, et quare
conturbas me.

Spera in deo qm̄ ad
huc confitebor illi sa-
lutare vultus mei, et
deus meus.

Gloria patri et filio
et spiritui sancto.

Sicut erat in. &c.

C psalmus. cxxviii.

Sepe expugna-
uerūt me a iuuentute
mea: dicat nunc Is-
rael.

Sepe expugnaues-
runt me a iuuentute
mea: et enim nō po-
tuerunt mihī.

Supra doctum me-
ū fabricauerūt pec-
catores: prolōgaue-
rūt iniquitatē suam.

Dominus iustus cō-
cidet ceruices pecca-
torū: confundātur, &
cōuertātur retrorsū
omnes, qui oderunt
Sion.

Sicut fenū tec-
torū: quod priusquā
euellatur exaruit.

De quo non imple-
uit manū suam, qui
metet: & sinum suū,
qui manipulos colli-
get

Et non dixerunt, q̄
preteribant: benedi-
ctio dñi super vos:
benedicimus vobis
in nomine domini.

Sinners haue they as-
sailed me: euē from my
youth, lette Israell nowe tell
it.

Sinners haue they assailed
me, euen from my youth: and
yet coulde they not ouercome
me.

Upon mi backe haue sinners
bullded: they haue prolonged
theyr wyckednes.

The rightuous Lorde shall
cut a sundre the neckes of sin-
ners: lette all be confounded
and toured abacke, that hate
Syon.

Let thē be made as the thatch
of houses, that byd wyther be-
fore it was pulled bp.

Whereof he that shall mowe
hath not filled hys hande, nor
he that shall gather gleanes,
his bosome.

And they ē passed by, said not
the blessing of our Lorde light
vppon you: we do blesse you in
the name of our lord.

The Complyn.

Glorie be to the father, to the sonne, and to the holy goste.

As it was in the beginning, as it is now and ever shall be worlde withoute ende. Amen.

The xxx. Psalme.

Lorde my hearte is not exalted: neyther bee myne eyes set a losse.

Neyther haue I walked in great thinges: ne in mervailles aboue me.

If I dyd not thynke me kely but haue exalted my soule.

As a weanlyng is from his mother: so lette my soule be rewarded.

Let Israell truste in oure Lorde: from thys tyme forth, and evermore.

Glorie be to the father, to the sonne, and to the holy gost.

As it was in the begynnyng, as it is now, and ever shall be worlde without ende. Amen.

The anthem.

Let vs with all gladnesse so-
D. i. lemp.

Gloria patri et fi-
lio: & spiritui sancto

Sicut erat in p̄ci-
picio, et nunc et se-
per: et in secula se-
culorum, Amen.

Psalmus. xxx.

Domine nō
est exalta-
tum cor meum: ne-
que elati sunt ocu-
li mei.

Neq; ambulauī ī
magnis: neq; ī
mirabilibus su-
per me.

Si non humiliter
sentiebam: sed ex-
altaui animam
meam.

Sicut ablactat⁹
est super matre
sua: ita retributio
ī anima mea.

Speret Israell
ī dño: ex hoc nunc
et usq; ī seculum

Gloria patri et fi-
lio: et spiritui sanc-
to.

Sicut erat ī. &c.

Antiphona.

Cum fecunditas.

re memoꝛiam bea
te Marie celebꝛe
mus, vt ipsa pro
nobis intꝛcedat ad
dñm Iesũ xpm.

Oratio.

Sicut cina
momũ, et
ballamũ a
romatizans odo
rem dedi: quasi
myrra electa dedi
suauitatẽ odoris.
Deo gracias.

Imnus.

Virgo sin
gularis:
Inter omnes mi
tis:
Nos culpis solu
tos,
Mites fac et ra
nos.

Altam presta pu
ram,
Iter para tutum:
Ut videntes Je
sum,
Semper collete
mur.

lempnyle the memoꝛye of our
blessed Lady, to the ende that
she maye praye for vs, to oure
Lorde Iesu Christ.

The Chapter.

My saluour hath ben like
vnto the cinamom &
baulme, that smelleth most fra
grantly: I haue geue an odour
as pleasaunte as the precious
myrr. Thankes be to god.

The hymne.

Blessed lady, O singular
virgine,
In perfite mekenes all other
excedyng
Deliuꝛ vs from bondage of
synne,
And make vs meke and chaste
in lyfing.

Make vs euer pure lyfe to
lue,
Guide vs safelye vpon oure
iournay,
That we beholdyng the face
of Iesu,
May ioye with hym in heauen
alwaye.

waye.

Glorie be to God the father,
Glorie to Chryst that made vs
free,

Glorie also to the holy comforter,

One G O D, and persons
three. Amen.

C The versicle

God hath her chosen al other
before.

C The answer

And maketh her wyth hym to
dwell evermore.

C The anthem.

O mother of god.

C The song of Simeon.

Lorde nowe lettest thou
thy seruaunte departe in
peace, accordyng to thy pro-
myse.

For myne eyes haue seen thy
sauiyng health.

Whyche thou hast prepared
before the face of all people.

A lyghte to bee shewed vnto

D. ii.

the

Sit laus deo pa-
tri,
Summo Christo
decus:

Spiritus sancto,
Trinus honor v-
nus. Amen.

C Versus.

Elegit eam deus
et preelegit eam.

C Responsorium.
Et habitare ea fa-
cit in tabernacu-
lo suo.

C Antiphona.
Glorificamus.

C Canticum Si-
meonis.

Nunc dimittis
tis seruum
tuum Domi-
ne, secundum ver-
bum tuum in pace
Quia viderunt
oculi mei: saluta-
re tuum.

C uod parasti:
ante faciem omni-
um populorum.
I nunc ad reuela-

tionem gentium:
et gloriam pleb: s
tue Israel.

Gloria patri et fi
lio: et spiritui sanc
to.

Sicut erat i prin
cipio, et nunc & se
per: et in secula se
culorum. Amen. **A**

Glorificamus te
dei genitrix: q a
ex te nat⁹ est Chri
stus: salua omnes
qui te glorificant.
Dñe exaudi orati
onē meā. Et cla
mor me⁹ ad te ve
niat. **C** Oremus.

Graciam tuā
quæsum⁹ dñe
mentib⁹ nos
tris infunde: vt q
angelo nunciante
Christi filii tui in
carnationem cog
nouimus: per pas
sionem eius, et cru
cem, ad resurrec
tionis gloriā per
duramur. Per eū
dem dñm nrm Je
sum xpm filiū tuū

the gentiles: and to the glorie
of thy people Israel.

Glorie be to the father, to the
sonne, and to the holy ghoste.

As it was in the begynning
as it is nowe, and euer shalbe
worlde wythoute ende. Amen

C The anthem.

Other of God we doe glo
rifie thee for of the was Christ
borne: saue al them that glory
fie thee.

Lord god heare my prayer.
And geue hearyng to my cla
mour.

C Let vs praye.

Lorde we beseeche thee
to powre out thy grace
into oure hartes, so that we,
which haue knowledge of the
incarnacyon of Iesu Chyste
thy sonne, by annunciation of
the aungel, throughe hys holy
passyon and crosse, maye be
broughte vnto the glory of the
last resurreccyon. By the same
Lorde Iesu Chyste, whyche
lyueth

The Complin.

lyneth and reigbeth one God,
with the father, and the holy
ghost, worlde wythoute ende.
Amen. Let vs prayse our lord.
And geue hym thanks wyth
one accorde.

At Complin of the crosse.

The hope of oure lyfe e-
uer to endure
Of Jesu, the noble and blessed
body,
At cōplin tyme was brought
to sepulture,
Spyced and adourned, fra
graunt and swetely.
Of scripture complete, was
than the mysterpe,
Therefore Jesu graunte me
thy woundes tendre
And thy death busely styll to
remembre.

O Blessed Christe, these
houres canonicall
To thee I offer, with meke de
uocyon:
For as thou hast suffered those
paines all

Qui tecum uiuit
et regnat in unita
te spiritus sancti,
deus. Per omnia
secula seculorum.
Amen. Benedica
m^o dño. Deogfas

Co completeozi
um de cruce.

Hora comple
tozii.

Datur sepul
ture,
Corpus Christi
nobile
Spes uite future

Conditur aroma
te,
Complentur scrip
ture.
Iugi sit memoria
Hors hec mihi
cure.

Ias horas cano
nicas
Cum deuotione,
Tibi Christe reco
lo
pia ratione.

D.iii. In

Ut sicut tu pas-
sus es
Penas in agone:

Sic labori conso-
nans
Consozāsim cor-
ne.

Celestus
Adoramus te chris-
te: et benedicim⁹
tibi.

Respōsionū
Quia per sanctā
crucē tuā rede-
misti mundum.

Coramus
Domine Jezu
xpe, fili dei
vivi, pone pasto-
nem crucē et mor-
tem tuam inter iu-
dicium tuum, et
aias nostras, nūc
et in hora mortis
nostre: et largiri
digneris, vni⁹ mi-
sericordiā et grām
defunctis veniam
& redē, ecclesie tue
scilicet pacē & concor-
diā: & nobis pecca-
toribus, vitam et
gloriam sempiternā

In thy greuous agony, by like
reason,

So by the remembraunce of
thy passion

Make me accor⁹dyng to my bu-
sines,

Partener of thy crowne, and
glory endles.

C The versicle
We worship the Christ wyth
prayse and benediction.

C The answer,
For thou redeemedst the world
from all affliction.

C Let vs praye.
Lord Jezu Christ, sonne
of the living god, sette
thyne holy passyon, crosse, and
death betwene thy iudgement
and our soules, both nowe, and
at the houre of death: And
moreouer vouchsafe to graunt
vnto the liuinge, merce and
grace, to the dead pardon and
rest: to thy holy Church, peace
and concorde: and to vs poore
synners, life & loye everlasting.
wohyche

which lyuest and reigneſt god
with the father, and the holy
goſt, worlde withoute ende. A-
men.

The glorious paſſion of our
Lorde Jeſu Chriſt, deliuer vs
from ſorrowful heuines, and
bring vs to the ioyes of Para-
dyſe. Amen.

A prayer to the prayſe of
our Lady.

Dayle quene, mother of
merci, our life, our ſweete-
nes, our hope, alhaile. Unto
thee doe we crye, whiche are
the banished children of Eua.
Unto thee doe we crye, we-
ping and wailing in this vale
of lamentacion.

Come of therfore our patrones,
Caſt vpon vs thoſe pitifull
eyes of thine. And after thys
oure banysheiment, ſhewe vn-
to vs the bleſſed fruite of thy
wombe Jeſu. O mercyfull, O
holy, O ſweete virgin Marye.

O.iii.

Virgin

Qui viuis & reg-
nas cū deo patre i
vinitate ſpiritus
ſācti de⁹. Per oia
ſecula ſeculorū. Amē
Glorioſa paſſio
dñi nrī Jeſu xpī,
eruat nos a dolo-
re triſti, et perdu-
cat nos ad gaudia
paradiſi. Amen.

Gracio in lau-
dem deipare
virginis.

Aue regina,
mater miſeri-
cordie, vita, dul-
cedo, et ſpes no-
ſtra, ſalue. Ad te
clamam⁹, exules
ſilie Eue. Ad te ſu-
piram⁹, gemētes
et flētes in hac la-
chrymarum valle.

Eia ergo aduoca-
ta noſtra, illos tu-
os miſericordes o-
culos ad nos con-
uerte. Et Jeſū be-
nedictū fructū bē-
tris tui nobis poſt
hoc exiliū oſtēde.
O clemens O pia
O dux Maria

The Complayn.

Virgo mater ec-
clesie eterne porta
glorie,
Esto nobis refu-
gium,
Apud patrem et
filium.

O clemens.

Virgo clemens,
Virgo pia,
Virgo dulcis, O
Maria
Exaudi preces om-
nium,
Ad te pie claman-
tium.

O pia.

Exaudi preces tuo
nato,
Crucifixo vulne-
rato:
Et pro nobis fla-
gellato,
Spinis puncto,
felleque potato.

O dulcis.

Gloriosa dei ma-
ter,
Cuius natus ex
tat pater,

Virgin mother of the congre-
gation,

Gate of gloire that neuer is
down,

Be for vs a reconciliacion
Unto the father, and the sonne

O mercifull.

Virgin mercifull, virgin ho-
ly

O swete virgin, o blessed Ma-
rye,

Hear the prayes gracious-
ly

whiche crye and call vnto
thee.

O holy.

Praye for vs vnto the sonne
wounded and crucified for vs
all,

And sore tormented with fla-
gellation,

Crowned with thorne, and
fedde wyth gall.

O swete.

O glorious mother of god on
high,

whose sonne is the father eter-
nall

The Prayers.

naill,
Praye for vs all incessantly
That worship thy blessed me-
moriall.

O Maria.

From the wretched, their
faulces expell,
Wipe the spottes of sinnes vn-
cleane:
Geue vs the lyfe that moſte
doth excell,
Through thy prayer, and speci-
all meane.

O meke.

That he vs loose of all oure
synne.
For the loue of his mother the
virgin,
And vnto the kingdome of
heauen blis.
Bring vs that kyng, that moſt
holy is,
O mercifull, O holy, O ſwete
virgin Mary.

The versicle.

Maye Mary full of grace, our
Lorde is with thee.

The answer.

P.i. Blessed

**Ora pro nobis om-
nibus.
Qui tui memoriā
agimus.**

O Maria.

**Dele culpas misere-
rozum,
Cerge ſordes pec-
catorum,
Dona nobis bea-
torum
Gloziam tuis pre-
cibus.**

O miſis.

**Ut nos ſoluat a
peccatis,
Pro amore ſue ma-
tris:
Et ad regnum cla-
ritatis,
Nos perducatur
pietatis.
O clemens, O pi-
a, O dulcis, O mi-
tis Maria ſalue.**

C. Ite.

**Aue Maria gra-
cia plena dñs tecū**

Reſponſorium.

Benedicta tu in
milibus, & be-
nedictus fructus
ventris tui.

Oratio.

Omnipotens
septerne de-
us, qui glo-
riose virginis et
matris marie cor-
pus et animam, ve-
dignum filii tui ha-
bitaculum effici me-
reretur spiritui sanc-
to cooperante mi-
raculose prepara-
sti: da ut cunctis co-
mmemoracione leta-
mur, eius pia in-
tercessione ab insu-
perabilibus malis et a
morte perpetua li-
beremur. Per xpm

De quibus gaudis
beate marie virgi-
nis corporalibus.

Gaudere virgo
mater Chri-
sti.

Que per aurem
cepisti, gabriele
nuncio.

Et aude quia deo
plena peperisti sine

Oratio pro nostra Lady.

Blessed bee thou among wo-
men, and blessed bee the fruite
of thy wombe.

Oratio pro nobis.

Almighty eternall God,
which by the operacyon
of the holy ghost dyddeste
wonderfully prepare the body
and soule of the glorious vir-
gin & mother mary, to thende
it should be the worthy habi-
tacion of thy onely begotten
sonne, graunte that we maye
be saued from all instaunte e-
uils, & eternall death, through
the deuout intercession of her,
in whose commemoracion we
take ioye and comforte. By
Christe oure Lorde. Amen.

Oratio pro corpore et sanguine
of oure Lorde.

Reioyse o virgin Christes
mother deare,
which hast conceyued, by hea-
ryng with eare,
Of Gabriels salutacion:
Reioyse, because to god thou
art lefe,

And

The prayers.

And berest him without paine
or grefe,

pena, cum pudoris
lilio.

In chaste conuersacyon.

Reioyse, because thy mooste
dere sonne
whō thou dydest se through
the heart ronne,

Gaude quia tuina
ti,
Quia videbas mor
tem pati, fulget re
surrectio,

Rose with manifestacion.

Reioyse, because he ascended
playne,

Gaude Christo as
cendente qui in
celum te vidente,
motu fertur pro
prio.

Before thy face into heauen a
gayne,

By his propre excitation.

Reioyse because thou solo
west hym

And greate honour to thee is
geuen

In the heauenly habitation.
where the fruite of thy wōbe
enerlasting.

Gaude quod post
Iplum scandis, et
est honoz tibi gran
dis. in celi palatio.
Abi fructus ven
tristui,
Per te datur no
bis frui In peren
ni gaudio.

we may beholde through thy
deseruing., in loy euerslastyng.

In loye without mutation.

The versicle,

Of thy sonne art thou blisshed,
O glorious lady,

Celestus.
Benedicta es a fi
lio tuo domina.

The answer.

For the fruite of lyfe we recei
ued

Responsorium.
Quia per te
fructum vite com
m

munificimus.

The prayers.

Oremus *ued by thee.*

Let vs praye.

Eus qui beatissimā virginem mariam in conceptu & partu virginitate seruata duplici gaudio letificasti: quoniam eius gaudia filio tuo resurgente & ad celos ascendente multiplicasti: per nos quaesumus ut ad illud ineffabile gaudium quo assumpta tecum gaudeat in celis, eius meritis et intercessionem valeamus peruenire. Per christum.

De septem gaudiis deipare virginis spiritualibus.

Gaudere flore & virginali honore & specialiter transcendens splendorem Angelorum principum: et sanctorum decoratum, dignitate numerum.

God, which with double ioy hast fulfilled the most blisshed virgin Mary, as wel in the cōceptiō, as in the byrth of thy right entyrelly beloued son ^{her} virginitie ^{sauced}, whiche also hast multiplied her ioyes, through the resurrecciō of her sayd sōne. Graunte we beseeche thee, that by her merites and prayer we may attain to ^{the} vnsp^{ee}keable ioye, ^{the which} wheras ^{being} ^{assūpt} doth now reioyse with the in heauē for evermore. By ^{the} Christe oure lord. Amen.

Of the seuen spiritual ioyes of our Lady.

Gioyle **O** flour of virgins al In thine honour and grace special exceeding a thousande folde. The principallite of angelles eminent And the dignite of saintes refulgent More then can be tolde.

Recloyse, o sponse of god most
deare,

For as the lyght of the day so
cleare

Comes of the sunne most radi
ante.

Euen so doest thou cause que
stionles,

The world to florische in quiet
nes

Through thy grace abundaūt.

Recloyse, O vessel of vertue
splendente.

At whose becke incontinent,

All the heauenly consistoꝝe,

The moste gentell and also
happiest,

The worthy mother of Iesu
Christ,

Do worship with much glory

Recloyse in knot of charite,

And in the liege of dignitie

Being coupled with God so
nere,

That thou mayest at thy de
syre,

Obtayne all that thou wylte
desyre

Gaude spōla cya
ra dei: nam vt cla
ra lux diei,

Solis datur lumi
ne.

Sic tu facis orbe
bere tue pacis res
plendere.

Lucis plenitudine

Gaude splendens
has virtutum: cu
ius parens est ad
nutum,

Tota celi curia.

Te benignam et
felicem,

Iesu dignam geni
tricem,

Venerans in glo
ria.

Gaude nexu cha
ritatis: et amplex
u dignitatis,

Iuncta sis altissi
mo.

Ut ad votum con
sequaris quicquid
virgo postularis
A Iesu dulcissime

Caude mater mi desyre
terozum.

Quia pater seculo
rum. Dabit te co-
lentibus.

Congruentem hic
mercedem, et feli-
cem polilem,
Regnis in celesti
bus.

Of Jesu thy sonne most dere
Reioise o mother of wretches
all

For the father that is eternal
To them that do the reuerēce,
In thys worlde gyues good
wages,
And a place in heauenly sta-
ges,

Caude virgoma
ter Christi, que tu
sola meruisti

O virgo piissima
Esse tante dignita-
tis, vt sis sancte
trinitas.

Sessione proxi-
ma.

In the kingdom of excellence.
Reioyse, **O** mother of Jesu
Christ, which wast alone most
worthiest

O virgin immaculate.
To be of suche high dignitie,
That nerte to the blessed tri-
nitie,
In place thou art nowe collo-
cate.

Caude virgo ma-
ter pura, certa ma-
nens et secuta,
Quod hec septem
gandia,

Nō cessabunt nec
decreſcent,
Sed durabunt et
florescent, per eter-
na secula.

Reioyse, **O** mother mayden
pure,
And of thys be certayne and
sure,

That these ioyes ſenen:
Shal neither minishe, nor also
cease,
But styll continue, and euer
encrease

encrease

Whyle the father is in heauen

The antheme.

O most holy & humble sponse

most beautifull mayde Mary

mother of God, virgin electe:

conduite vs the ryghte waye

vnto euerlastyng ioye. where

is perpetual peace and glory:

and euer swete Marye giue

hearyng to my prayer wyth a

beneuolent eare.

The versicle.

O mother of God, thou art ex

alted ouer all.

The sunnwere.

Above the orders of Angels

in the kyngdome celestiaall.

Let vs praye.

Most swete lord Iesu sone

of the lving god whych

hast rewarded the mooste

blissed, glorious, humble, be

nygne, and beautiful virgin

Mary, thy most holy mother,

(being now crowned with the

in heauen) wyth euerlastyng

ioye and blisse. Graunte vs of

thy merci, that by her gracious

merytes,

Antiphona.

O sponsa sancta

et humilis virgo

pulcherrima Ma

ria mater dei, vir

go electa, esto no

bis via recta, ad

eterna gaudia: v

bi par et gloria, et

me semper aure

pra dulcis exaudi

maria.

Oratio.

Exaltata es sanc

ta dei genitrix.

Responsorium.

Super choros an

gelorum ad celesti

a regna.

Oratio.

Divissime do

minie Iesu xpe

fili dei vivi q

beatissimam glori

osissimam humilē

benignam et pul

cherrimam virgi

nem mariam ma

trēm tuam piissi

mam perpetuis ac

felicibus gaudiis

tecum in celo coro

nata letificasti cō

cede ppter vt ei

meritis glorioſis
et precibus cōtinu
is ſalutem & proſ
peritatem mentis
et corporis cū gau
dio alacritate et
abundantia oim
bonorū ſpūaliū et
corporaliū conſe
quāmur: in hoc ſe
culo pie iuſte et be
nigne viuamus: et
poſt tranſitum hu
ius ſeculi ad gau
diā eterna ſeliciter
peruenire valea
mus. Per.

Oratio ad bea
tam virginem con
tra peſtem.

Stella celi extir
pauit que lacta
uit dominum.

Mortis peſtem q̄
plantauit, primus
parens hominum.

Ipla ſtella nunc
dignetur ſidera cō
peſcere.

Quorum bulla ple
bē cedunt dire mor
tis vlcere.

O glorioſa ſtella
maris a peſte ſuc
curre nobis.

The prayers.

merites, & cōtinual prayers we
may obtayne health & proſpe
rite of body & ſoule, with ioye,
alacrite, and haboundance of
al goodes ghōſtly and bodely
And that after our paſſynge
out of this world we may haue
the grace to come to the ioyes
euerlaſting: which liueſt, & reig
neſt, world without ende.

A prayer to our bleſſed
Lady, for the peſtilence.

The heauēly ſtarre which
our lord fostered,

The mortall peſtilence, from
vs hath baniſhed,

whiche was planted, by the
prenarycation, Of our firſt fa
ther, in every generation.

Net not theſame ſtarre anye
whit diſdaine, The vnholſom
planettes for to reſtrayn.

Whoe greare repugnanunce
and contagious influence,
hath plagued the people wyth
mortall peſtilence.

Starre of the ſee, moſte glo
rious and clere.

Pro

The prayers.

From the foule pestilence, vs praye Audi nos, nam si
serue, and heare. Because chy lius nihil negans
blissed sonne, doth the nothing te honozat.
deny: But geneth the honour Salua nos Jesu
in heauē eternally. Saue and pro quibus virgo
defende vs mercifull lozde Je mater te ozat.
su. For whō thy mother, doth
vnto the sue.

The versicle.

Holy mother of god praye to
thy sonne.

The Answer.

That we maye deserue his
blissed promission.

Let vs praye.

O God, mercifull, pitifull, &
fauourable whiche ha
uing remorde on the affliction
of thy seruantes, saidest vnto
the aungell, whē he strake the
people, It is inoughe Nowe
holde thy hande ouer vs, for
eloue of that glorious starre
whose blissed brestes thou did
dest righte sweetely sucke, a
gainst the poison of oure syn
fulness: Geue vs thy most gra
cious helpe, that we maye be

A versus.

Ora pro nobis sac
ta dei genitrix.

Responsorium.

Ut digni efficiā
mur promissioni
bus Christi.

Oremus.

Deus mie, de
pietatis, deus
indulgētie, q
miser⁹ es sup af
fliccionē populi dix
isti angelo pcutien
ti populū tuū suffi
ciat, nūc contine ma
nū tuā: ob amorē
illius stelle glorio
se, cui⁹ bbera p̄cio
sa contra venenū
delictorū nrm quā
dulciter iuxisti: p̄
sta auxiliū gracie
ut ab omni peste
et improuisa mor
te secure liberē.

P.b. Delivered

mur: et a totius p-
ditionis incurtu
saluemur. Per te
Jesu xpe saluator
mundi rex glorie.
Qui bluis et reg-
nas deus, Per.

Oratio ad vir-
ginem Mariam
et ad sanctum Jo-
hannem euangeli-
stam.

O Intemerata
et in eternum
benedicta: singula-
ris atq; incōpara-
bilis virgo dei ge-
nitrix Maria: gra-
tissimā dei templū,
spiritus sancti sacra-
riū: ianua regni ce-
lorū p q postdeum
totus vniuersus t
rarū: inclina mat-
ris aures tue pie-
tatis supplicatio-
nibus meis indig-
nissimis et esto mi-
hi miserrimo pecca-
tori pia in oibus
auxiliatrix. O I
hannes beatissime
xpi familiaris ami-
ce: qui ab eodē dño
nro Jesu Christo
virgo es electus:

The prayers.

del ynered from all maner of
pestylence, and sodayne death,
and that we maye be preser-
ued from all daunger of per-
dicyon. By the Jesu Chryste
sauoure of the worlde kyng
of glorie, whyche lyuest and
reygneest God worlde wyth
out ende. Amen.

A prayer to our Lady and
saint John the Euan-
geliste.

O Undeified and blessed for-
euer, o singuler and incō-
parable virgin Marye, o mo-
ther of God, o most acceptable
temple of oure Lorde and ho-
ly place wherin the holy ghost
did rest: o gate of the kingdom
of heaven through whom next
vnto God the whole compas-
ion of the worlde liueth, all fayth-
ful be reled: bowe down thy
pitiful eares (thou mother of
mercy) vnto these my simple
and vnworthy supplications
and prayers: be vnto me moste
wretched sinner a merciful hel-
per

per in al my necessities. O most
 blessed John the famillier frēd
 of Iesus Christe, thou electe
 virgin and best beloued of him
 thou cheifest Euangelist and
 apostle, vnto whom aboue all
 other the heauenly misteries
 were reueled & shewed, I bee-
 seche the together with mary
 the mother of our saviour to
 helpe me: o you two heauenly
 precious stones Mary and
 John, o you two lightes clere
 ly shining before God, dryue a
 waye the darke cloudes of my
 wickednes through the bright
 beames of your bright shining
 You be the two in whom god
 the father by his deare sunne
 bylded hys spirituall house, &
 in whō for your special giftes
 of moste pure chastitie he esta-
 blished hys highe priuiledge
 of loue, when he hanging vp
 on the crosse sayed to the one
 of you, woman beholde thy
 sunne, and to the other, behold
 thou

in ceteros magis di-
 lectus: atq; in mi-
 seris celestibus vl-
 tra oēs imbutus: a-
 postolus ei⁹ & euā-
 gelista factus es p̄
 clarissimus: te etiā
 inuoco cū Maria
 matre ei⁹ dē salua-
 toris nr̄i, vt mihi o-
 pem tuā cū ipsa con-
 ferre digneris. O
 due gēme celestes
 Maria et Johan-
 nes. O duolumina
 ria diuinitus ante
 deū lucētia: vestris
 radiis scelerū meo-
 rū effugate nubila
 Vos enim estis illi
 duo in quib⁹ deus
 p̄ p̄ filiū suū sp̄s
 lit edificauit sibi do-
 mū, & i quib⁹ ipse fi-
 lius dei ob sinceris-
 sime virginittatis
 meritū dilectionis
 sue cōfirmauit pri-
 uilegiū: in cruce pē-
 des vni vestrū ita
 dicēs: mulier ecce
 filius tuus, deinde
 dicēs discipulo: ec-
 ce mater tua.

3. In unisergo tam
sacratissimi amo-
ris dulcedine qua
tunc ore dominico
velut mater & fili
us adinuicem con-
tucti estis: vobis du-
obis ego miseri-
mus peccatorum com-
mendo hodie cor-
pus meum & animam
meam: ut in omnibus
horis atque momen-
tis interius et exte-
rius firmiter custo-
des et pater apud deum
intercessores mihi
existere dignemini
Credo enim firmiter
et indubitanter fa-
teor quod velle vestrum
velle dei est: & nol-
le vestrum nolle dei
est. Unde quicquid
ab illo petitis sine
mora obtinetis.
Per hanc ergo tam
potentissimam vestre
dignitatis & tutem
poscite queso mihi
corporis & anime
salutem. Agite queso
agite vestris sa-
cris orationibus ut
cor meum inuisere

The prayers.

thou thy mother. I therefore
now (most wretched synner) re-
membryng the sweetnes of this
most holy loue, wherein euē as
mother and sonne by Christes
owne mouth ye were ioyned
together, to you two I moste
miserable synner doe commyt
my self wholly both body and
soule to your sure custodye for
ener and at all times, beserching
you to vouchsafe to be mercy-
full intreaters to God for me,
for I firmly beleue and true-
ly doe confesse that it whiche
you wil god wil, & that which
you will not, God will not: so
what so ener ye aske of him,
ye shal sone obtaine withoute
Delay. Therefore I beseech you
through this myghty power
of yours, aske for me health
both of body and soule: bring
thys to passe (I beseeche you)
bryng thys to passe throughe
your holy prayers, that & high
gener of all grace may vouch-
safe

safe to biset my hea. t & dwell
in it, and to pouge me cleane
from al filth of synne, & decke
me fully with al vertue and
grace, so that I maye stil here
persener in perfite loue to
wardes hym and my neigh
bour, and after thys lyfe come
to the ioyes whiche be prepa
red for the electe, throughe the
holy spirite, whiche is coeter
nall and consubstanciall with
the father and the sunne, and
lyueth and reigneth in them
God almightye worlde wyth
out ende. Amen.

Holy Marye mother of
God blessed virgin for
euer, whiche arte counted mo
ther to the virgin and best be
loued disciple of Iesus christ
And thou saith Iohn holy vir
gin apostle and Euangeliste
whiche by thy master Christe
was committed as sonne vnto
the virgin Marye, I beseeche
you both throughe our moste
mercifull

& inhabitare dig
netur almus! grati
arū largitor opti
m⁹: qui me acutis
vitiōrū sordib⁹ ex
purget, virtutib⁹
sacris illustret, et
eroznet, in dilectio
ne dei & primipfec
te stare & pleuera
re me faciat: & post
hui⁹ vite cursū ad
gaudia me ducat
electorū suorū be
nignissim⁹ paracleti
⁹. Qui cū p̄e & fi
lio coetern⁹ & cōsub
stantialis: cū eis & i
eis vniū & regnat
ops de⁹ in secula
seculorū. Amen.

Ancta maria
dei genitrix sēp
q̄ virgo bñdic
ta: q̄ a virgine & di
lecto iesu xpi filio
i discipulo suscepta
es i matrē. Scē
q̄ Iohannes ap̄le
& euāgelista sacer
virgi: qui ab eodē
magistro tuo xpo
matri virgini con
missus es in filium

¶ recoz vos p piffi
mū redēptorē nīm
cui virgines scē in
hac vita placere
meruistis, vt spm
fornicaciōis a me
prulelongetis: et
ardorē libidinis in
me prozsus orādo
extinguatis: mēq;
in vēstra clientela
suscipiētes, pudice
& scē viuere doceā
tis: quatēus his ca
stitatis floribus
benustatus, ad pri
uinū virginitatis
redēā meritiū: & ab
omni imūda sorde
purgatus incōspec
tu dñi nři Jesu xpī
inerear apparere
cū iusticia: & satia
ricū apparuerit e
i⁹ glozia. Qui cū
patre et spū sancto
viuit & regnat de
us. Per oīa secula
seculozum. Amen.

¶ We laudatū
trinitate.

S Ancta trini
tas vnus de
us: miserere nobis

merciful redeimer whom ye be
ing holy virgins here lyuing
deserued highlye to please by
your prater: expulse and dryue
awaye ferre from me the vn
cleane spirite of fornicacyon,
extinguiſh and quenche in me
the burning heate of all filthy
lust, receiue me into your tuci
on, and teache me to lyue clen
ly and chastly, so that I beyng
garnished with the swete flow
ers of puretie and holynesse,
maye be restored agayn to the
merites of my former chasti
tie, and being cleane purged
from all filthy spottes, maye
appere righteous in the syght
of our lord Jesus Chryſt, & be
saciate whē his glory ſhal ap
pere, which with ffather & the
holy goſt lineth & reigneth god
wozld without ende. Amen.

¶ Of the moſte holy trinitie.

Holi trinitie one god haue
mercy vpon vs, o blessed
and

The prayers.

and glorious trinitie haue mer-
cy vpon vs, o holy highst and
euerlasting trinitie haue merci
vpon vs: o very glorious and
vnspeakeable trinitie one high-
est godhed & incōparable good-
nes, eternal and most sweetest
clerenes & inseperable maiestie
of the. iiii. persōs, o good father
o good sōne, o holy spirite our
comforter, o light whiche shall
nener cease, one God, whose
woorke is lyfe, whose lone is
grace, whose contēplacion or
beholding is & glory of al sain-
tes, to thee o lord I make inuo-
cation, thee I honor, thee with
al my heart I blesse, now and
for euermore: thou art the first
and the laste, not earthly, god
with vs, o holy god, holy and
strōg, holy & imortal haue mer-
cy vpon vs. O god remēber me
for my profit, and thou mercy
full Lord, forgene me that thy
handye woorke perish: not,
thou art my creatour thou art

my

O beata & glorio-
sa trinitas: misere-
re nobis. O sacra &
sūma & sēpīna tri-
nitas: miserere no-
bis. O vera & glo-
riosa & ineffabilis
trinitas, & vna dei-
tas sūma & incōpa-
rabilis bonitas: et-
na & suauissima cla-
ritas: triū persona-
rū indiuisa maie-
stas: o, pater bone: o
fili bone: o spiritus
paraclete: o lumen
indesciēs, vnus de-
us: cuius opus vita-
cul⁹ amor grā: cu-
ius cōtēplatio glā-
est oīm sāctorū: te
dñe inuoco: te ado-
ro: te toto cordis af-
fectu nūc & ī seculū
bñdico. Alpha & oo-
agios: emāuel: sāt-
te deus: sātē fortis
sātē & imortalis
miserere nobis.
Memēto mei de-
us meus in bonū:
et da propitius ve-
niam ne peccato-
pus manu tuā
Tu es creator me?

tu es spes mea, tu
es salutare meum
dñe: ex quo oia: per
quē oia: in quo oia
tibi honor et glori
a. Amen. **Or.**

Deus qui su
p̄bis resi
stis, et humilibus
das graciā: tu mi
hi succurre de hac
tribulatione et an
gustia: q̄z credo q̄
nullus est qui pos
sit resistere tue vo
luntati: et si decre
ueris saluare nos
continuo liberabi
mur. Per dñz.

my hope, thou arte my saluacy
on **O** Lord, frō whō, through
whom, and in whō is al good
nes, to thee honoure and glo
rie. Amen.

God whiche resistest the
proude and geuest grace
to the humble, succour & helpe
thou me in thys trouble & an
guishe, for I beleue that none
canne wythstande thy wyll,
and if thou determyne to saue
vs we shall streyghte waye
bee delynered throughe Je
sus Chyrste oure Lorde. A
men.

In eleuacions
corporis Christi.

A prayer to be sayed at
the eleuacyon of the
sacramente.

Alle verum
corpus natū
de maria vir
gine.

Were passum im
molatum in cru
ce pro homine.
Cuius latus per
foratū vnda flux

Hyle very bodye, in ear
nate of a virgin,
Rayled on a crosse and offe
red for mannes synne,
whose syde beeyng persed,
blonde ranne oute plenteous
lye.

At

At the poynte of death, let vs
receiue the bodely
O swete, O holy, O Jesu sone
of Marye.

The xx. prayers of saint
Byrge.



Jesu, endles swet-
nes to al that loue
thee: a ioye passyng
and excedyng all
gladnes and desire,

The sauour and louer of all
repentaunte synners, that ly-
kest to dwell (as thou sayedst
thy selfe) wyth the chyldren of
men, for that was the cause
why thou wast incarnate, and
made man in the ende of the
worlde. haue mind blessed Je-
su, of al the sorowes that thou
sufferedst in thy manhode, dra-
wyng nigh to thy blessed pas-
sion, the which moste holosome
passyng was ordeyned to bee in
thy diuine hearte, by counsaile
of the holye Trinite, for the
raunsome of all mankynde.

v. ii. haue

it sanguine
Esto nobis pregu-
statum mortis in
examine.

O dulcis, O pie,
O Jesu filii marie
Quindecim ora-
ciones sancte By-
gitte.

D Jesu eterna
dulcedo te
amantiū, iu-
bilus excedens oē
gaudium, et oē de-
siderium, Salus
et amatoz oīm vs
re penitēcium pec-
catozū, qui deli-
cias tuas testat⁹
es esse cum filiis
hominū, Propter
hominem hō fac-
tus es in fine tps
Memento omnis
tribulationis, et
intime meroris:
quem in humano
corpore sustinui-
sti, instāte salūber
time passionis tue
tempore, in diuino
corde ab eterno
preordinate a to-
ta Trinitate.

Memento tristitie, et amaritudinis, quas in animo, te ipso attestante habuisti, quando in ultima cena discipulis tuis corpus et sanguinem tuum tradidisti, pedes eorum laualisti, ac dulciter eos consolando imminentem passionem tuam predixisti.

Memento ois tremoris et angustie et doloris, quos in tuo delicato corpore, ante passionem crucis tue pertulisti: quoniam post trinam orationem et sanguinem sudorem a tuo discipulo tradebaris: ab electa gente capiebaris, a falsis testibus accusabaris, a tribus iudicibus iniuste iudicabaris, in electa ciuitate, in paschalitpe, in florida corporis iuuentute in nocetum condempnabaris.

Haue mynd of the bytter grefe and heauines whiche (as thou thy selfe dyddest saye) was in thy mynde whan at thy laste supper thou gauest thy bodye and bloud to thy disciples, diddest wash their fete: and swete lye comfortynge them, dyddest forshewe vnto them that thy passyon was at hande.

Haue minde blessed Iesu of al the greate dyedes, anguishes, and sorowes, that thou sufferedst in thy tendre fleshe, afore thy passion on the crosse, whan thou wast betrayed of thy disciple Judas, to the Jewes, whiche of singuler affeccyon that thou haddest to them, shoulde haue been thy speciall people after tyme that thou haddest made thy prayer by on the mount of Oliuet, and sweettest there both bloud and water. Also haue mynd of the great anguish that thou wast in, whan thou wast taken of the

the false Jewes, and by false
witnesse accused. And at Jeru-
salem in tyme of Easter, in the
flourishing youth of thy body,
without trespas receiuedst
thou thy iudgemente of death
vpon a crosse, where also thou
wast dispoiled of thynne owne
clothes, scorned, blindfolded,
buffeted, bound to a piller, and
scourged, and with thornes
crowned, and with a reede smit-
ten on the head, and wyth in-
numerable paynes thy bodye
was all to brused and torne.
For mynde of thys blessed pas-
sion, I beseeche thee, bening Jesu
graunte me afore my death, ve-
ry contricion, true confesiyon,
and worthy satisfaccyon. And
of all my synnes remissyon.
Amen. Our father. Hail Ma-
rye.

The seconde prayer.

O Blessed Jesu maker of
all the worlde, that of a
man maye not bee measured,
P. iii. whiche

ris, beste ppria ex
uebaris: et velle
aliena indueris
colaphis abaris: o-
culis & facie vela-
baris: a lapidibus cede-
baris: ad colupnam
ligabar, et fla-
gellabar: spinis
coronabar: ar-
dine in capite ferie-
baris: et innume-
rabilibus aliis ra-
lumpnis laceraba-
ris. Da mihi, q̄
so ob memoriam
harum ante crus-
cem tuam passio-
num, veram ante
mortem meam co-
tricionem, puram
confessionem, dig-
nam satisfactionem
et oim peccatorum
meorum remissio-
nem. Amen. Pas-
ter n̄r. Ave maria

Oratio secunda.

O Jesu mundi
fabricator,
quem nulla
dimensio vero in

termino metitur:
 qui terram pal-
 mo concludis: re-
 cordare amarissi-
 mi doloris cuique
 sustinebas cū sua
 ultimā man⁹ tu-
 as ad crucem in
 dei obtinuis clauis
 primo crudelissi-
 me affecerunt: et
 perforando deli-
 catissimos pedes
 tuos cum nō esset
 conueniēs volun-
 tati eorum dolo-
 rem super dolorē
 addiderunt vulne-
 ribus tuis, et ita
 crudeliter te dis-
 traxerunt in lon-
 gum et latum cru-
 cis tue, vt dissolu-
 rentur cōpagines
 membrorum tuo-
 rum. Deprecor te
 per huius sacra-
 tissimi in cruce do-
 loris memoriā
 tut: vt des mihi ti-
 morem et amorē
 tuum. Amen. Pa-
 ter. Ave maria.
 Oratio. iii.

whych the closest in thy hande al
 the earth. Haue mynde of thy
 bytter sorowe, fyst whan the
 Jewes fastened thy blessed
 handes to the crosse wyth
 blunt nayles.

Also to encrease more thy
 payne, they added sorowe
 vpon sorowe to thy bytter
 woundes, whan they persed
 thy tender feete, because thou
 woldest not accorde to theyr
 wyll.

And so cruellye they drew
 thy blessed body in length and
 breadth to the measure of the
 crosse, that all the ioyntes of
 thy lynnes were both losed
 and broken: for mynde of thy
 most blessed passyon, I besech
 thee benigne Jesu, geue me
 grace to kepe with me, bothe
 thy loue, and thy dreade. Aine
 Our father. Hail Mary.

The thirde prayer:

O Jesu

Iesu heauenly leche haue
 mind of the langour and
 blewenes of thy woundes, and
 sorowe that thou sufferedst in
 the heygthe of the crosse, whā
 thou wast lyfte bp from the
 earth that thou wast all to
 torne in all thy lymmes, wher
 of there was no lymme aby-
 ding in hys ryghte ioynte: so
 that no sorowe was lyke to
 thynne, because that from the
 soles of thy fete, to the toppe
 of thy head was no hole place
 and yet forgettyng in maner
 all those greuous paynes,
 thou prayedst deuoutely & cha-
 ritably to thy father, for thy
 enemyes, saying: Father, for-
 geue it them, for they wote not
 what they doe. For thys chari-
 table mercye that thou shew-
 edst to thynne enemyes, and
 for inmd of those bitter paines
 graunte me that thys mynde
 of thy bytter passyon, be to me
 plenar remission, & forgeyenes
 of

Iesu celestis
 medicerecog-
 dare languo-
 ris, lymozis et do-
 lozis quos in alto
 crucis patibulo te-
 uatus, passus es,
 in omnibus dilace-
 rat? membris tu-
 is: quorum nullū
 in suo statu recte
 permanerat, ita
 ut null? dolor simi-
 lis tuo dolori inue-
 niretur: qz aplan-
 ta pedis usq; ad
 verticem capitis
 non fuit in te sani-
 tas: Tunc quasi
 oim dolorū imme-
 mor, patri pro ini-
 micis exorasti de-
 cens: Pater ignos-
 ce illis, qz nesciūt
 quid faciunt. Per
 hanc miam, et ob-
 memoriam illius
 doloris, concede,
 ut hec memoria
 passionis tue a-
 marissime, sit oim
 peccatorū meorum

plena remissio. A
mē. Pat nē. Ave.

C Oratio. iiii.

O Jesu vera li
bertas ange
lozum, paradysus
deliciarū, Memē
to terroris, et hor
rozis, quos susti
nebas, quādo oēs
inimici tui, quasi
leones ferocissimi
te circūsteterūt, &
colaphisationib⁹,
conspuitionib⁹, in
gulationibus, cete
risq; iauditis pe
nis te molestaue
rūt. Et p oia ver
ba contumeliosa,
dura verbera, du
rissimāq; tormen
ta, & p penas, q̄b⁹
te dñe Jesu xpe
oēs inimici tui af
flixerūt. Despo
te, vt liberes me
ab oib⁹ inimicis me
is visibilib⁹, & in
visibilib⁹, & dones me
sub vmbra alay
tuay p̄tectionem
salutis ete tue ten
te. Amē. Pat. ave

C Oratio quinta

The. xv. oos.

of all my synnes. Amen.
Oure father. Haily mary.

C The. iiii. prayer.

I Jesu very fredome of an
gelles, the paradysle of all
gostely pleasures, haue minde
of the drede & hideous fearful
nes that thou sufferedst whā
all thyne enemyes, like vnto
moſte wood lyons, compassed
thee aboute, smyting thee, and
spitting on thee, scratchynge
the, and wyth many other gre
uous paynes turmentyng the.
For mynde of all these despyte
full wordes, cruell beatynges,
and sharpe tormentes, I bee
seche thee blessed Jesu delyuer
me from all myne enemies bo
dily and gostely, and geue me
grace to haue the defense and
proteccyon of health euerla
styng against them, vnder the
shadowe of thy wynges. Amē
Our father. Haily Marye,

C The fifth prayer

O Jesu

O Jesu myrrour of the diuine
clerenes, haue minde of that
dreade and heuines (whyche
thou haddest) whan thou han
gedst naked and miserable on
the crosse, and all thy frendes
& acquaintaunce stode against
the, and foundest comforte of
none, but only thi most louing
mother, faithfully standing by
the with greate bytternes of
heart, whō thou didst betake
to thy welbeloued disciple, say
ing: Lo woman thy sonne.

And likewise to the disciple:
Lo thy mother. I beseeche thee
blessed Jesu, by the swerde of
sorowe, that than perced her
hert, to haue cōpassyon on me
in all my troubles and afflicci
ons bodely & gostly, & geue me
cōfort in al tyme of tribulaciō
Amē. Our father. Haile mary

The. vi. prayer.

O Jesu, king most worthy to
beloued, & frend most to be de
sired. Haue mind of that sorow
that thou haddest whan thou

M. i.

beheldest

O Jesu speculūcla
ritatis diuine: me
meto terrore & me
rore quos habui
si quādo nud⁹ et
miserabilis i cruce
pepēdisti: & oēs a
mici & noti tui ad
uersūte steterāt,
& nullū cōsolātē i
ueniebas, sed solū
modo dilectā gen
tricē tuā i amari
tudine aīe tibi fide
lissime astātē: qd di
lecto discipulo tuo
cōmēdasti, dicēs,
Mulier ecce fili⁹
tu⁹, & ad discipulū
Ecce mat tua. Ro
gate pie Jesu p
gladiū doloris, q
tūc ei⁹ aīa p rāsi
uit, vt cōpactatis
mihī i oib⁹ tribu
lationib⁹, & afflic
tionib⁹ meis cor
poralib⁹, & spiritu
alib⁹: & da mihī cō
solationē in oī tri
bulatiōis tpe. amē
Pat. Ave. O to. s.

O Jesu rex ama
bilis, & amice to
⁹ desiderabilis:
memento illi⁹ me

roꝛis: quem habu
 isti qñ in speculo
 serenissime mai
 statis tue conspe
 xisti p̄destinatio
 nem electoꝝum, &
 merita tue passio
 nis saluādoꝝū, &
 reprobationē ma
 loꝝū, & multitudi
 nē dānādoꝝū: & per
 abissū miseratio
 nis tue, quanobis
 perditis & despera
 tis p̄ciōib⁹ tunc cō
 doluisti: & p̄cipue
 q̄ latronē in cruce
 exhibuisti dicens:
 Hodie mecū eris i
 paradiso, Rogo te
 pie Jesu vt facias
 mecū miam tuā
 i hora mortis mee
 Amē. Pat nꝛ. aue

Oratio. vii.

O Jesu fons in
 exhauste pietatis
 q̄ ex intimo dilec
 tionis affectu in
 cruce dixisti: sitio
 sc̄z ſtē humani
 gūis: accende q̄s
 nꝛm delideriū ad
 omne op⁹ p̄fectū,
 & ſiti carnalis con
 cupiscētie, & estū
 mundane dilectio

The. xv. doꝝ.

beheldest in the mirroure of thy
 moste clere maiestie, the prede
 stinaciō of al thi chosen soules
 that should be saued by the me
 rite of thy passion. For mynde
 of the depenes of thy greate
 mercy, whiche thou hadst vpon
 vs lost and desperate syn
 ners, & namely for the greate
 mercy, which thou shewedst to
 the these that hongē on thy
 rightside, saying thus: Thys
 day thou shalt be wyth me in
 paradise, I pray thee (benigne
 Jesu) to shewe thy mercye on
 me in the houre of my death.
 Amen. Our father. *Haye.*

The. viii. p̄cipit.

O Jesu well of endles pitie,
 that saidest on the crosse of thy
 passion by inwarde affectyon
 of loue: I thirst, that is to say
 the health of mans soule. For
 mynde of thys blessed desire, I
 beseeche thee benigne Jesu, kin
 dle oure desire to every good
 and perfite worke: the thirste
 of concupiscence, and burning
 of

of all worldly loue in vs, bitter
ly kole and extinguishe. Amē.
Our father whiche arte. Haile
Mary.

The. viii. prayer.

O Jesu swetnes of heartes
and gostly pleasure of soules,
I beseeche the for the bitternes,
of the aysel and gal, that thou
tastedst & sufferedst for vs at þ
houre of thy death, graunte
that we may worthely receyue
thy most blessed body & bloud
for the remedy of our synnes,
and comforte of our soules. A-
men. Our father. Haile mary.

The. ix. prayer.

O Jesu royall strengthe, and
ghostlye ioye: haue mynde of
the anguyshes and greate so-
rowes þ thou sufferedst, whan
thou criedst to thi father with
a myghtye voyce, what for the
bytternes of thy death, and al-
so for the scornynge of the
Jewes, sayinge thus: O my
G D D, why haste thou forsa-
ken me: By thys paynefull
D. ii. anguyshe

nis i nobis penite-
refrigera & extin-
gue. Pat. Ave.

Oratio. viii.

O Jesu dulcedo-
cordiū, ingēksua-
uitas mētiū, per
amaritudinē ace-
ti & fellis q̄ p no-
bis sustinuisti, et
degustasti in hoza
mortis tue, conce-
de nobis corpus
& sāguinē tuū dig-
ne p̄cipere ad re-
mediū & cōsolaci-
onē aīarū nostrā-
rū. Amen. Patet
noster. Ave Ma-
ria.

Oratio. ix.

O Jesu regalis
virtus iubilusque
mētalis: memēto
doloris & angustie
quos passus es,
q̄do p̄ mortis a-
maritudine, & iu-
deorū insultatio-
ne cū magna voce
te a deo p̄re dere-
lictū clamaſti di-
cēs: De⁹ me⁹, de⁹
me⁹, vt quid dere-
lictū me: Per hāc

angustiam p̄tor
te ut in angustis
mortis n̄re, ne de-
reliquas nos de-
n̄t. Amē. Pat̄ n̄r.
Aue maria. Cfo. x

O Jesu alpha, et
oo, via, vita, & vit
i⁹ in omni medio:
recoz dare quod a
summo capitis ut
ad plantā pedis
te p̄ro nobis in a-
qua passionis di-
mersisti: p̄opt la-
titudinem et mag-
nitudinem vulne-
rum tuorum, do-
ceme p̄r veram
charitatem latū
mandatum tuum
nimis in peccatis
dimersum. Amen
Pater noster. A-
ue Maria.

Oratio. xi.

O Jesu abiss⁹ p-
fundissime mie ro-
go te p̄opt pro-
funditatem vulne-
rum tuorum, que
transferunt carnē
tuā, medullam
ossium ac viscera
tuorum, ut me sub

anguishe, forsake not vs in the
anguishes of oure death, oure
blessed god. Amē. Our father.
Hayle Mary.

The. x. prayer.

O Jesu beginning, and ende,
waye, lyfe, and vertue in euery
meane, haue mind, that fro the
top of thy heade, vnto y soulles
of thi fete, thou suffredst for vs
to be drowned in the water of
thy painful passion. For mind
of thys great paine and name-
ly for the depenes and wyde-
nes of thy woundes, I besech
thee blessed Jesu, teache me
the large p̄cept and commaū-
demēt of loue, which am drown-
ed all in foule synne. Amen.
Our father. Hayle Marye.

The. xi. prayer.

O Jesu depenes of endles
mercy, I besech thee for the
depenes of thy woundes, that
went through thi tender fleche
and thy bowelles, and the ma-
ry of thy bones, y thou vouch-
safe to drawe me oute, beeyng
drowned

drowned in the depenes of sin,
and hyde me euer after in the
holes of thy woundes, from
the face of thy wꝛath, vnto the
tyme loꝛde that thy dredefull
furie be passed. Amen. Our fa
ther. H ayle Maꝛye.

The. xii. Prayer.

O Jesu mirrour of trueth, to
ken of vnitie, and sure bonde
of charitie. Haue mynde of the
innumerable paines and wou
des, with the which from the
top of thy head, to the sole of
the fote, thou wast wounded, &
of the wicked Jewes thou
wast al to torne and rent, and
al thy body made read wyth
thy most holy bloud, the which
greate sorowe (blessed Jesu) in
thy cleane virgins bodye thou
sufferedst. What mightest thou
doe moze for vs, than thou did
dest: Therfore (benigne Jesu)
for the mynde of this passion
wyte all thy woundes in my
heart with thy most precious
bloude, that I may both rede

mersum in pecca
tis emergas: et
abscondas in fora
minibus vulnera
tuorum a facie ire
tue dñe. Donec p
transeat furoꝛ tu
us. Amen. Pater
nũ. Ave Maria.

Oratio. xii.

O Jesu veritatis
speculũ, vnitatis
signũ, & caritatis
vinculũ: memẽto
innumerabiliũ bul
nerũ tuorũ qđ a sũ
mo capitis vlcus
in pedis vulnera
tũ fuisti, & ab im
piis iudeis lacera
tũ fuisti, & sacrissi
mo sanguine tuo ru
bzicatũ: qđ magni
tudine doloris in
virginea carne tu
a ptulisti p nobis
pie Jesu. Quid vl
tra facere debuisti
qđ nõ fecisti: Scri
be queso pie Jesu
oia vulnera tua i
corde meo p̃ciosis
simo sanguine tuo,
vt i illis legã dolo
rem & amorem tu

um:bt in gratia
actione,plaque in
fine hūc mee,iugit
pseuerē. Amen.
Pater nō. Ave.

Oratio.xiii.

O Jesu leo fortis-
sime,rex immor-
talis, & invictissi-
me. Memento do-
loris quē passus es
cuz oēs vires cor-
dis & corporis tui
penit⁹ defecerūt, &
inclinato capite
Cōsumatū est dix-
isti. Per hāc angu-
stia & dolorē mise-
rere mei, cū aīa me
a in vltima cōsum-
matione exis⁹ spi-
ritus mei aīa iata
fuerit & contut ba-
ta. Amen. Pater
noster. Ave.

Oratio.xiiii.

O Jesu benignis-
te patris splēdor,
et figura substan-
tie eius, memento
illius obnixe com-
mendationis, qua
patri spiritū com-
mendasti: dicens.
Pater in manus
tuas commēdo spi-

ritum tuum. In them thy drede and thy loue
And that I may still continue
in praising and thankyng thee
to my lyues ende. Amen. Our
father. Hail Mary.

The.xv. Prayer.

O Jesu most mightie Lyon,
kyng immortal, and most vic-
torious, haue minde of the so-
rowe that thou suffrest, whā
all the powers of thyne heart
and body fayled thee vtterlye:
and than thou enclining thine
heade, saydest thus: It is all
done. For minde of that an-
guish and sorow, haue mercy
on me, whan my soule in the
last consummation and depar-
ting of my breath shal bee an-
guished and troubled. Amen.

The.xvi. Prayer.

O Jesu, the onely begotten
sonne of almightie God the fa-
ther, the brightnes and figure
of hys godly substance. Haue
minde of that entree, commen-
dation, in whiche thou diddest
commende thy spirite into the
handes

handes of thi father, and with
a torne body & broken hearte
shewing to vs for oure rann
some, the bowels of thy mercy
for the redeming of vs diddest
geue vp the breath. For mynd
of that precious death, I bee-
seche the (kinge of sainctes)
comforte me to withstand the
fende, the world, and my flesh,
that I maye be deade to the
worlde, and liuing gostlye to
warde thee. And in the laste
houre of mi departing fro this
worlde, receiue my soule com-
myng to thee, whiche in thys
lyfe is an. butlawe and a pyl-
gryme. Amen. Oure father.
Hail Mary.

The.xv. Prayer.

O Jesu, very true and plentu-
ous vine. Hane mynde of the
most excedyng and abundant
effusion of bloud, that thou
sheddest mooste plentiouslye,
as if it had been crushte out of
a ripe cluster of grapes, whan
thou vpo i Crosse didst tread

Q.iii.

that

ritum meum. Et
lacerato corpore
& rupto corde, cu
balido clamore
patet factis visceri-
bus. Misere tue pro
nobis redimendis
expirasti. Per hac
preciosam mortem
tuam deprecor te
resanctorum co-
sors mea ad resisten-
dum diabolo, mun-
do & carni: ut mor-
tuus sis tibi vitam,
et in nobilissima ho-
ra exitus mei sus-
cipe ad te reuertē-
tem spiritum me-
um exulem et pe-
regriuum. Amen.
Pater noster, A-
ue.

Oracio.xv.

O Jesu vitis ve-
ra et fecunda. Me-
mento super effu-
sionem et abundan-
tiam effusionis san-
guinis tui, quem
in sicut de botro
expressisti copiose
effundisti, quando in
cruce torcular so-
lus calcasti. Et

ex læcea militari
perculso latereno
bis sanguine & aq
ppiaſti, ita ut pau
ca belminima gut
ta in te remane
ret, & demu' quali
mirrhe falcul' i
altu' ſuſpēſ' fuiſti,
& delicata caro tu
a euauit, et li
quor viſcer' tuor'
eracuit, medulla
oſſū tuorū emar
cuit. Per hāc ama
riſſimā paſſionem
tuā: & peioſi ſāgu
nis tui effuſionem
O dulcis Jeſu
vulnera cor meū
ut penitēcie & amo
ris lachryme ſint
mihi panes die ac
nocte, et conuerte
me totalit' ad te,
ut cor meum tibi
ppetua ſit habita
tio. Et conuerſa
tio mea tibi placi
ta ſēper, ac finis
vite meeſta lauda
bile, ut poſt huius
vite tēminū temere
ac laudare cū oib'
ſanctis tuis i eter
nū. Amē. Pat nſ.
Aue. Credo.

Ch. x. 008.

that preſſe alone, and gaueſte
us drynke both bloud and wa
ter out of thy ſide, being perced
with a knightes ſpeare: ſo that
in althy body was not leſte a
drop of bloud ne of water. Tha
at laſt like a bundle of myſre
thou waſt hāged on the croſſe
on high, where thy tendre fleſh
waxed wanne, the licour of thy
bowels, and the mary of thy
bones was dried vp. For mind
of thys thy moſt bitter paſſion
(ſwete Jeſu) woude my heart
that the water of penaunce and
teares of loue may be my fode
both night and day. And good
Jeſu tourne me hole to thee,
that my heart maye be euer to
the a dwelling place, and that
my living may be euer pleaſāt
and acceptable. And that the
ende of my life may be ſo com
mendable, that I may perpe
tually deſerue to prayſe thee
with all thy ſaintes in blyſſe.
Amen. Our father. Hail Ma
rye. I beleue in god.

The prayers.

A prayer to the proper
aungell

O Angel whiche art my ke
per by Goddes mercyful
prouidence, p[re]serue defende
and gouerne me committed to
thy cure: o thou swete aungell
whiche remainest with me,
though bodely thou speakeste
not to me, saue me both bodye
and soule I beeseche thee: for
that is the onely office comit
ted to thy charge.

The verticle.

O blessed aungell the messen
ger of our god.

The aunswere.

Directe or rule my doynges
according to the will of the
highest god.

Let vs praye.

O God whose pleasure is
to haue certayne of the
holy angels beningly appoin
ted to thine assistaunce, and
certen here in earth mercyful
lye to minister vnto menne,
grannte I beeseche thee that

R. i.

the

Ad proprium
angelum.

Agele q[ui] me-
sus ex custos
pietate super
na. De tibi comi-
sum serua defende
guberna. O tu dul-
cis angele qui me-
cu moraris: licet p-
sonaliter mecu no
loquaris. Anima
cu corpore p[ro]cor tue
aris: nam hoc est
officiu ad quod as-
signaris.

Uersus.

O beate angele nu-
cie dei nostri.

Responsorium.
Actus meos regu-
la ad votum dei al-
tissimi.

Oratio.

Deus qui sanc-
torum angelo-
rum tuorum
aliquos tibi benig-
ne concedis assiste-
re: & aliquos iubes
hic in terris homi-
nibus misericordi-
ter ministrare: con-
cede pp[ri]us sic an-
gelu mihi commissu

ad custodiā mei in the aungel committed to kepe
bonis dirigere, ad me, may direct me in goodnes
virtutes assidue ex may stirre me vp stil vnto ver
citare, et a peccato tue, and most mightely deliuer
rum voragine po me from the pitte of synnes,
tentissime liberare me so that at the straight iudge-
quatenus indistric to iudicio quando mente when there shalbe but
to iudicio quando one folde or shepecote of men
fiet vnum ouile ha and aungels vnder that migh
minum ac etiam tie shepeherd, I may be found
angelorum sub tā worthy to be coūted amongst
to pastoꝛe merear the shepe of his flocke through
inter sui gregis pe our Lorde Iesus Chrise thy
cora numerari. some, whiche liueth and reig-
Per dñm. Qui te neth with the very god world
cum. Oremus. withoute ende. Amen.

O Sancte an
gele dei: mi
nistre celestis im
perii: cui deus om
nipotens mei custo
diam deputauit:
per maiestatem e
ius et pietatem te
humiliter deprecor
vt custodias aīn
meam & corpus me
um et omnes sensus
meos: a prauis et
illicitis desideriis,
a noxiis vanis, et
immundis cogi
tationibus: ab illu

some, whiche liueth and reig-
neth with the very god world
withoute ende. Amen.

Let vs praye.

O Holy aungell of God, the
minister of the heauenlye
empire, vnto who almightie
god hath committed & depu
ted the keeping of me: humblye
I beseeche thee for his maiestie
and pieties sake, preserve my
bodaye and soule and all my
senses

senses, from all wyckednesse
 and vnlawefull desiers, from
 all hurtefull, bayne and
 cleane thoughtes, from all
 illusyons of euill spirites, frō
 defyllynge of bodye and soule,
 and from the deceites of al my
 enemyes, as well visibill as
 inuisibill, whych seke destruc
 cyon of my soule. And be thou
 my sure protectour and go
 uernoure where soeuer I goe
 daye or nyghte tyme or tyme.
 Conserue and kepe me in clen
 nes and puritie, strengthen
 me in the feare and loue of
 Iesus Christe with all holye
 desires: and after thys misera
 ble and britell life carye my
 soule vnto eternall felicitie:
 where wyth God and all sain
 tes I maye ioye worlde wyth
 oute ende. Oure Lorde Iesus
 Christe grauntynge thys: to
 whom bee honoure and glozy
 for euer and euer. Amen.

lionibus maligno
 rum spūm: a pol
 lutione mentis et
 corporis: et ab insi
 diis inimicōrū me
 orum visibilibus et
 inuisibilibus querē
 tium animam me
 am. Et sis mihi p
 tector tutus ubiq̃
 q̃ tēro: diebus ac
 noctibus horis at
 q̃ momentis. Con
 serua me in mundo
 opere: et confirma
 me in timore et a
 more Jesu xpi cū
 sanctis desideriis.
 Et post hanc mis
 ram et caducā vi
 tam perduc animā
 meā ad eternā
 felicitatem: ubi
 cum deo, et cum om
 nibus sanctis gau
 deat sine fine. Pre
 stante dño nostro
 Jesu christo: cui est
 honor et gloria in
 secula seculorum.
 Amen.

An

C De feto Gene
gio Antiphona.

G Georgi martir
inclite, te decet
laus & gloria p̄dota-
tā militiā: p̄ quem
puella regia exiēs
in tristitia corā d̄a
chone pessimo sal-
nata est, ex animo
te rogamus corde
intimo: vt cūcūctis
fidelib⁹ celi iunga
mur ciuib⁹, n̄s ab
lutis sordibus: & si
mal cōfessio tecū
finis in gloria: n̄s
q̄ reddāt labialau
des christo cū gra-
tia.

C Versus.

Ora pro nobis be
ate Georgi miles.

C Responsorium.

At hostes visibiles
& inuisibiles sit
contra nos valde
debiles.

C Remus.

Omnipotens
sepietne de
us qui deprecanti
um voces benign⁹
exaudis: maiesta-

C An anthem of S. George.

George the famous mar
tir laude and glorie be
commeth thee, adourned
with knightehode, throughe
whom the kinges daughter
goynge forth in heauines was
saued from feare of the terri
ble dragon, with hearte and
mind we beseeche thee, that by
thy prayer we being cleane frō
all filthines maye bee vnited
to all the faythfull citizens of
heauen, and wyth ioye maye
be with thee in glorie, so that
our lippes may geue thanks
to Christe wyth fauoure.

C The versete.

Oray for vs o blessed George
the knight.

C The aunswere.

Hat both our visibible and
inuisible enemies maye be made
feble against vs.

C Let vs praye.

O Almightye and everlastig
God which being bening
and iētīl dost ener heare with
faouure

The prayers.

faunoure the cal of them that
 praye vnto thee, we humblye
 befeche thy maiestie, that lyke
 as thou causedst the fearefull
 dragon to be ouerthrowen by
 a mayde in the honor and at
 the prayer of thy blessed and
 glorious martir George: euen
 so nowe throughte his interces-
 sion and supplication graunt
 vs o Lord to ouercome al our
 enemyes visible and invisible,
 that they be not hable to hurt
 vs through our Lorde Iesus
 Christe thy sonne, whiche ly-
 ueth and reigneth with the in
 the vnitie of the holi gost very
 god worlde withoute ende. Amen.

tem tuam suppli-
 ces exoramus: ut
 sicut in honore bea-
 ti ac gloriosi marti-
 ris tui georgii dra-
 chonem a puella
 superari voluisti: ita
 per eiusdem inter-
 cessionem hostes no-
 stros visibiles et in-
 visibiles ne nocere
 valeant a nobis su-
 perari concedas.
 Per dñm nñm Je-
 sum xpm filium tuum.
 Qui tecum viuisti et
 regnas in unitate
 spiritus sancti de-
 us. Per oia secula
 seculorum. Amen.

Oratio ad om-
 nes sanctos.

The prayer vnto all saintes.

All you saintes the electe
 and chos'n of god, to whō
 he hath prepared frō the
 beginning without beginnig
 sundry places in the eternall
 kingdome: I befeche you for
 the feruent charitie wherewith
 al he loved you, succur me in
 miserable

Uos omnes
 sancti et elec-
 ti dei quibus
 deus preparauit
 regnum eternum
 a principio: vos de-
 precor per charita-
 tem qua dilexit vos
 succurrite mihi
 peccatori misera-
 timo antequam me

mozs rapiat: et re miserable synner beefore my
consiliare me cre departure hence, and recon-
ator meo antiqua syle me to my creator and re
infernus me de- demer that I never be deuou
uoret. O beata demer that I never be deuou
satis mater dei red by the infernall spirites
erga Christum per in hell.

carozum interuen O blessed Marye mother of
trix: exaudi me, God, the intreater for sinnes
salua me, custodi beefore Chryste, heare me
me. Obtine mihi with fauoure, saue me, and
pia domina rec- with fauoure, saue me, and
tam fidem, firmā kepe me, obtaine vnto me (O
spem, perfectam ineke ladye) righte faith, sure
charitatem, be- hope, persyte charitie, true hu
ram humilitatem, hope, persyte charitie, true hu
castitatem et sobri militie, chastitie, and sobrie
etatem, et post hū tie: and after thys transitory
ius vite cursum life the companye of euerla
societatem perpe- stynge blessednesse. Thou
tue beatitudinis. also Sayncte Michaell wyth
Tu etiam sanc- al the innumerable company
te Michaell cum of Aungels praye for me, that
omnibus milibus I maye bee delyuered from
angelozum orapzo all the powers of my aduersa
me, vt eripias me ries: helpe me, obtaine me the
de potestate aduer- rics: helpe me, obtaine me the
sariozū meozum. loue of G O D : puretye of
Adiuua me. Ob- hearte: strength of fayth: and
tine mihi dei amo- the ioyfulnesse of the heauen
rem, cordis deco- ly
rem, fidei vigo-
rem, et celestis glo

I ye glorie. And you also the
 holy Patriarches and Pro-
 phetes aske for me of God
 indulgence and pardon, pe-
 naunce, continencie, holy perseue-
 rance, goodnes, and at the
 ende lyfe eternall. O blessed
 Apostles of God loose me
 from my synnes: defende me
 from the paynes of hell: Deli-
 uer me from the power of
 darkenes, and leade me to the
 eternall kingdome. I beseeche
 you also O holy martirs of
 God, that I maye haue
 of hym, perfite charitie, sin-
 cere loue, a pure mynde, a
 chaste lyfe, and remyssyon of
 al my synnes.
 O ye gloriouse confessores
 of god pray for me, & throughe
 youre intercessyon maye be-
 gotten vnto me of God
 heauenlye desyre, reuerence of
 matters, and forgeuenesse of
 my synnes. I beseeche you
 also

rie incunditatem.
 Vos quoque sancti
 patriarche et pro-
 phete, poscite mihi
 a deo indulgenti-
 am, penitentiam,
 continentiam sanc-
 tamque perseveran-
 tiam, atque vitam
 eternam. O bea-
 ti apostoli det sol-
 uite me a peccatis
 defendite me a pe-
 nis inferni, et de
 potestate tenebra-
 rum eripite, et ad
 regnum eternum
 me perducite. O re-
 coꝝ vos etiam sanc-
 ti martyres dei
 ut detur mihi a de-
 o charitas sancta,
 dilectio sinceramens
 pura, vita casta, et
 peccatorum remis-
 sio. O gloriosi con-
 fessoꝝ dei, orate
 pro me: ut per vos
 mihi tribuatur a
 deo celestis concu-
 piscencia: et mor-
 trum reuerentia, et
 aliorum ablutio

Similiter et vos also o all holy birgins of god
rogo omnes sanc to helpe me, that I may haue
te virgines dei: ad good wil of hearte, and health
iunare me vt habe of body, humilitie, chastite, &
am bonā cordis & after the britel course of my
voluntatem: cor: life, the societie of perpetuall
pozis sanitatē: hu blessednes. O all you holye
militatē: castitatē saintes of God both menne
& post cursum vite and women I praye and bee
mee societate ppe seeche you all helpe me: haue pi
tue beatitudinis. et lacte dei vos de
O vos oēs sancti tye on me moste mercyfullye:
et lacte dei vos de and praye for me instauntlye:
precor quocq; et that throughe youre intercel
supplico subuenite syon I maye haue geuen to
mibi: miseremini me of God a pure hearte, re
mei misericorditer morse of conscience for my
et orate pro me in synnes, and a laudable fini
stanter: vt p bestra shying of my lyfe, so þ throughe
intercessionem tri youre merittes and prayers
buatur mibi a deo I maye at the laste come vnto
consciētia pura, cō the countreie of euerlastinge
puncti: peccator. blessednesse throughe thee
vite cōsumatio lau graunte of oure **L O R D E**
dabilis, quatenus **I**esus Chryste, whyche liueth
p merita vestra and reigneth verye **G O D**
puenire valeā ad wyth the father and the holy
eterne beatitudinis goste, worlde wythoute ende:
patriam. Prestan
te domino nostro
Iesu Chzto: qui
cum patre et spiri
tu sancto viuit et
regnat deus. Per Amen.

Hereafter foloweth the seven penitential psalms.

Antheme. Remembre not.

The. vi. psalme.



Lorde rebuke me not in thy fury: nether chasten thou me in thyne anger.

Have mercy on me **L**orde, for I am sycke: heale

me **L**orde, for my bones are broused.

And my soule is verye sore troubled: but how longe lord.

Turne thee **L**orde and deuyer my soule: saue me for thy mercye.

For there is none in death that hath minde of the: and in hel, who wil knowledg the.

I have laboured in my sorow I shal euer ye nighte wash my bed, with teares shal I weate the place where I lye.

Myne eye is troubled wth wodnes, I have wakened a

a. i.

monge

af. Ne reminisca

Psalmus. vi.

Domine ne in furore tuo arguas me: neq; ira tua corripias me.

Miserere mei domine, quoniam infirmus sum: sana me domine, quoniam conturbata sunt ossa mea.

Ania mea turbata est valde: sed tu domine usquequo.

Conuertere domine et eripe aniam meam saluum me propter misericordiam tuam.

Quoniam non est in morte qui memor sit tui: in inferno autem quod confitebitur tibi.

Laboravi in gemitu meo, lauabo per singulas noctes lectum meum: lacrimis meis stratum meum rigabo.

Turbatus est a furore oculus meus inueteravi inter

oēs inimicos meos.
Discedite a me om-
nes qui operamini
iniquitatem : qm̃
exaudiuit dñs vo-
cē me.

Exaudiuit dñs de-
precationem meā:
dñs orationē me-
am suscepit.

Erubescāt & con-
turbētur behemē-
ter oēs inimici mei:
cōuertāt & erubesc-
cāt valde velocit̃.

Gloria patri. &c.
Sicut erat. &c.

Psalmus. xxi.

Beatitudo
venerunt
iniquitates: et quo-
rū tecta sūt peccā.

Et ait dñs cui non
imputauit dñs pec-
catum : nec est in
spiritu eius dol̃.

Qm̃ tacuit in uero
rauerūt ossa mea:

Et clamarem tota

die. Qm̃ die ac noc-

te gemata est sup̃

me manus tua: &

uerfus sum in erū-

na mea & configi-

mong al mine enemies.

Auoyde from me all ye that
worke wickednes : for our lord
hathe hearde the noyse of my
weppynge.

Our lord hath heard my prai-
er : our lord hathe hearde my
petition.

Let al mine enemies be a sha-
med & confounded: let thē be a-
shamed, and confounded verye
quicke ly.

Glorie be to the father. &c.

As it was in the. &c.

The. xxi. psalme.

Blessed are they whose
iniquities be forgiven: &
whose sinnes be covered.

Blessed is the man to whome
god shal not impute sin: nether
in his spirit is displeyde.

For I haue holde me styl, my
bones haue waxen olde, whilst
I cryed al the day.

For day & night hathe thine
hand be imbeddened vpon me: I
was earnt in my trouble,
whylest my backebone was
dry.

Stricken.

I haue made my fault know-
ento thee: and haue not hydde
mine vnrighuousnes.

I said, I shal confesse mine vn-
righteousnes againste my selfe
to our lord: & thou hast remyt-
ted the wickednes of my sinne.

For that shal euery holy per-
sone pray vnto the, in time co-
uenient. Neuertheles in the
surrounding of many waters,
they shal not appoach vnto hi.

Thou art my refuge from tri-
bulation; that hath enclosed
me: my loy, deliuer me fro the
that compasse me.

I shal giue the vnderstanding,
& shal instruct the in the waye
that thou shalt go. I shal faste
mine eyes vpon the.

Be ye not made as the horse
and the mule: in whom is none
vnderstandynge.

Bynde the mouthes of them
in snaffles and bridles; that wil
not drawe vnto the.

a.ii.

Ma-

tur spina.

O elictum meum
cognitum tibi feci:
& iusticiā meam nō
abscondi.

Diri cōfitebor ad-
uersum me iniusti-
ciā meam domino:
& tu remisisti impi-
etate peccati mei.

Quia hac orabit ad-
te ois sanctus: in
tēpoze oportuno.

Verū tamē in di-
lūuio aquarū mul-
tarū: ad eum non
appropinabūt.

Tu es refugium
meū a tribulatio-
ne q̄ circūdedit me,
exultatio mea, e-
rue me a circūda-
tibus me.

Intellectū tibi da
bor: & instrua te ī his
hac qua gradieris
firmabo sup te ocu-
los meos. Nolite
fieri sicut equi et
mul: in quibz nō est
intellectus. In cha-
ma & freno maxil-
las eorū cōstrige: q̄
nō appropināt ad te

Multa flagella
pectoris: sperantē
autem in domino,
misericordia circū
dabit.

Et amant in do-
mino, et exultate
iusti: et gloriamini
omnes recti corde.

Gloria patri & fi-
lio: & spiritui sancto.

Sicut erat in prī-
cipio et nunc et se-
per. &c.

Psalms. xxxvii.

Domine ne in
furore tuo at-
guas me: neque ira
tua corripias me.

Quia sagitte tue in-
fixe sūt mihi: & cō-
firmasti super me
manum tuam.

Non est sanitas in
carne mea a facie
ire tue: non est par-
ossibus meis a fa-
cie peccatorum meorum.

Quia iniquitates mee
supergresse sunt ca-
put meum: & sicut on-
us grane grauā-
uate sūt super me.

Manye are the plagues of the
synner: but hym that trusteth
in our Lorde, he shal compasse
with mercy.

Be glad in our Lord, and re-
ioyse ye righteous: and be ioy-
ous all, that bee vpryghte in
hearte.

Glorie be to the father, to the
sonne, and to the holpe ghoste.

As it was at the begynning:
as it is nowe, and euer shalbe.
Amen.

The xxxvii. psalme.

Lorde reprove me not in
thy fury: nether in thine
anger correcte thou me.

How thyne arrowes are faste-
ned in me: and vppon me haste
thou enforced thyne hand.

Ther is no health in my flesh
in regard of thy wrath: ther is
no rest in my bones because of
my synnes.

How myne iniquities are ouer-
passed mine head, and are laid
vpon me as an heuie burden.

My

My woundes haue putrified
and festered, by reason of my
folysheenes.

I am made wretched and cro-
ked vnto the ende: all daye dyd
I go sorowfull ye.

For my loynes are ful of illu-
sions: and there is no health in
my flesh.

I am sore afflicted & brought
lowe: I dyd roze out for sorow
of myne heart.

Worde before the is all my de-
syre: and my mournyng is not
hydden from the.

Myne hearte is troubled, my
strengethe hathe lefte me: and
the syght of myneeyes, and the
very same is not with me.

My frendes and my neygh-
bours drew together, and stode
agaynst me.

And they that were next me,
stoode farre of: and they that
layde wayte for my lyfe, set vp-
on me.

And they that sought for me,
spake

Putruerūt et cor-
rupte sunt cicatri-
ces mee: a facie in-
sipientie mee.

Miser factus sū &
curuat⁹ sū vsque i
finē: tota die cōtri-
stus ingrediebar.

Quā sibi mei im-
pleri sūt illustoni-
bus: & nō est sani-
tas i carne meā.

Afflictus sū & hu-
miliatus sū nimis:
rugiebā a gemitu
cordis mei.

Dñe āte te dñe de-
sideriū meū: & ge-
mitus meus a te
nō est absconditus.

Cor meū cōturba-
tū est derelict me
viri⁹ mea: & lūmē
oculor meor & ip-
sū non est mecum.

Amici mei & pri-
mi mei: aduersum
me appropinqua-
uerūt & steterunt.

Et qui iuxta me e-
rāt de longe stete-
rūt, & hūm faciebāt
q̄q̄rebāt aīaz meā
& t qui iquiebat

mala mihi locuti
sunt: vanitates, et
dolos tota die me-
ditabantur.

Et ego autem tanquam
surdus non audie-
bam: et sicut multi
non aperiens os
suum.

Et factus sum si-
cut homo non au-
diens: et non ha-
bens in ore suo re-
dargutiones.

Quoniam in te do-
mine speravi: tu ex-
audies me domine
deus meus.

Quia dixi nequa:
do supergaudeant
mihi inimici mei:
et dum contraven-
tur pedes mei su-
per me magna lo-
cuti sunt.

Quoniam ego i fla-
gella paratus sum:
et dolor meus in con-
spectu meo semper.

spake evyll vnto me: vany-
tyes and disceites they inuna-
gined all daye.

But I, as one beyng deaf,
dyd not heare: and as one that
were dombe, not openyng my
mouthe.

And I was made as a man
not hearyng: and hauinge
no countrecheekes in hys
mouthe.

For in oure LORD
haue I trusted: thou wilt here
me my lord god.

For I haue sayde, leasse anye
tyme myne enemyes triumph
vpon me: and whylest my fete
slyde, they spake great thinges
agaynst me.

For I am prepared vnto the
whippes: and my doloure is
alwayes in my syghte.

Ho

The seven psalmes.

Ho: I shall confesse myne
vngodlynnes: and shall take
thoughte for my synne.

But myne enemyes lyue, and
are made struge ouer me: and
they are multiplyed which ha-
ted me vniustly.

They that requyte euyl for
good, detracted me: because I
folowed goodnes.

Horsake me not, o **LORD**
my God: neyther departe thou
from me.

Intende towarde my helpe,
o **LORD** **G**OD my
health.

Glorie bee to the father, to
the Sonne, and to the holy
ghoste.

Quoniam iniqui-
tatem meam annun-
ciabo: et cogitabo
pro peccato meo.

Inimici autem mei
viciunt et confir-
mati sunt super
me: et multiplicati
sunt, qui oderunt
me inique.

Qui retribuit ma-
la pro bonis, detra-
hebant mihi quo-
ntiam sequebar bo-
nitatem.

Ne derelinquas
me domine deus
meus: ne distolleris
a me.

Intende in adiut-
torium meum: do-
mine deus salutis
mee.

Gloria patri et fi-
lio: et spiritui sac-
to.

As

Et

Sicut erat in p̄n:
cipio, & nūc & sem-
per: et in secula se-
culorum Amen.

Psalms. li.

Miserere mei
Deus: secū-
dū magnā miseri-
cordiam tuam.

Et secūdū multi-
tudinē miseration-
nū tuarū: dele ini-
quitatē meam.

Amplius laua me
ab iniquitate mea:
et a peccato meo
munda me.

Quā iniquitatem
meam ego cognos-
co: & peccatum me-
um cōtra me ē sēp.

Tibi soli peccaui
& malū corā tē feci
ut iustificeris & ser-
monibus tuis, et
vincas cū iudicaris.

Ecce enī iniquita-
tesbus cōceptus sū:
et in peccatis cōce-
pit me mater mea.

Ecce enī verita-
tē dilexisti: incerta
et occulta sapiētie

The seven psalmes.

As it was at the begynnyng:
as it is now, and ever shalbe.
Amen.

The. li. psalme.

Have mercy vpon me (oh
God) accordynge to thy
greate mercye.

And accordynge to the multi-
tude of thy compassions: wype
away myne iniquitye.

Washe me more frō myne in-
iquitie: and clesse me more frō
my synne.

For I knowlege myne ini-
quitie: and my synne is euer be-
fore myne eyes.

Againste the onelye harte I
synned, and have done euill in
thy sight: that thou maist be iu-
stified in thy wordes, and van-
quish me whan thou arte iudged.

For I was begottē in wicked-
nes: and my mother conceived
me in sinne.

For thou hast loved truth, the
vknownen and secrete things
of thy wysdome, hast thou vt-
tered

tered vnto me

Sprynkle me **L**orde with hy-
sop, and so shall I be cleane:
thou shalt wash me, and then
shall I be whiter than snowe.

Unto my hearing shalt thou
gyue ioy and gladnes: and my
weakened bones shall be re-
freshed.

Turne thy face from my syn-
nes: and wype awaye all my
wickednes.

A pure hearte create in me
(oh god) and an vpright spirit
make a newe within me.

Caste me not awaye from thy
face: and thy holpe spirite take
not from me.

Restore vnto me the gladnes
of thy saluacion: and streng-
then me wyth a pryncypall
hearte.

I will instructe the wicked,
that they may know thy way-
es: and the vngodly shall be co-
uered vnto the.

Deliuer me from bloudes (oh
b.i. god)

tue manifestasti
mibi. Asperges
me domine hyssopo
et mundabor: laua-
bis me, & super ni-
uem dealbabor.

Audiu i meo da-
bis gaudiū et leti-
ciā: et exultabunt
ossa humiliata.

Auerte faciē tuā
a peccatis meis: &
omnes iniquitates
meas dele.

Cor mundū crea
in me deus: & spiri-
tū rectū innoua
in viscerib⁹ meis.

Ne puerias me a
facie tua: & spiritū
sanctum tuum ne
auferas a me.

Redde mihi letici-
am salutaris tui:
& spiritu principa-
li confirma me.

Docebo iniquos
vias tuas: et im-
pii ad te conuer-
tentur.

Libera me de sã-

guinibus deus de-
us salutis mee: &
exaltabit lingua me
a iusticiam tuam.

Dñe labia mea a-
peries: et os meū
annūciabit laudē
tuam.

Qm̃ si voluisses
sacrificiū dedisse in-
btisq; holocaustis
non delectaberis.

Sacrificium deo
spiritus contribu-
latus: cor contritū
& humiliatum de-
us non despicias.

Benigne fac do-
mine in bona volū-
tate tua Sion: vt
edificentur muri
Hierusalem.

Tunc acceptabis
sacrificiū iusticie:
oblationes & holo-
causta, tūc impo-
nent super altare
tuum vitulos.

Gloria patri & fi-
lio, & spiritui sācto
Sicut erat in pi-
cipio: & nunc et se-
per, et in secula se-
culorum, Amen.

god) the god of my helthe: and
my tongue shal exalt thy right
wisenes.

Lord open thou my lippes:
and my mouth shal shewe
forth thy prayse.

For if thou haddest desired
sacrifices I had surely giuen
it: but thou delyghest not in
burnt sacrifices.

A sacrifice to god is, a lowely
sprite: a contrite and an hu-
ble herte thou shalt not dispise
(o god.)

Deale gentely of thy favour-
able beneuolence with Sion:
that the walles of Hierusalem
may be builde agayne.

Then shalt thou accepte the
sacrifice of rightwisenes, obla-
tions and burnt offerings: thā
shal they lay calves vpon thine
auter.

Glorie be to the father, to the
sonne, and to the holye ghoſte.

As it was in the begining as
it is now, & euer shalbe. Amen.

The

I Did heare my prayer:
and lette my clamoure
come vnto the.

Turne not thy face from me:
whan soeuer I am troubled,
bowe thine eare vnto me.

In what soeuer daye that I
am troubled, heare me quickly

For my dayes haue va-
nyshed as smoke: and my bo-
nes waxed drye as a fyre
brande.

I am stricken and my hearte
withered lyke hawe: bicause I
forgot to eate my breade.

With the noyse of my mour-
ning: my bone hathen clouen to
the fleshe.

I am made like vnto a pelly-
cane of wildernes: and am
made like the nighte rauen in
an house.

I haue weaked: and am made
lyke a sparowe solitary in the
rouse of an house.

Domine exau-
di orationem
meam: et clamor me-
us ad te veniat.

Non auertas fa-
ciem tuam a me: in
quacunque die tri-
bulor inclina ad me
aurem tuam.

In quacunque die
inuocauero te ve-
lociter exaudi me.

Quia defecerit sicut
fumus dies mei: et
ossa mea sicut cre-
minum aruerunt.

Percussit super me
frenu: et eruit cor meum
et oblitus sum comedere panem meum.

A voce gemitus
mei: adhesit os
meum carni mee.

Similis factus sum
pellicano solitudi-
nis: et factus sum
sicut nicticorax in
domitilio.

Vigilauit et factus
sum sicut passer soli-
tarius in lecto.

Nota die .x.pbra
bāt mihi inimici mei
et qui laudabāt me
aduersū me iura-
bāt. **Q**uod cinerē tā-
quā panē māduca-
bā : et potū meum
cū fletu miscebam.
A facie ire indig-
nationis tue : quod ele-
uans allistī me.

Dies mei sicut
umbra declinaue-
runt : et ego sicut
lensum acui.

Tu autem domi-
ne in eternū pma-
nes : et memoriale
tūū in generatione
et generationem.

Tu erurgens dñi
misereberis sion
quod tēp^{us} miserendi
eius quod venit tēp^{us}.

Quoniam placu-
erunt seruis tuis
lapides eius : et tre-
cūs miserebuntur.

Et timebūt gētes
nomen tuum domi-
ne : et omnes reges
terre gloriā tuā.

Quia edificauit
dñs sion : et videbi-
tur in gloria sua.

All daye dyd mine enemies
rayle vpon me : and they that
praised me, cōspired agāst me.

Eor I did eate ashes as bread
and myngled my drinke with
wepinge.

In regarde of thy wrath and
indignacion : for thou takinge
me bp dyddest cast me agaynst
the grounde.

My dayes haue faded as a
shadow : and I haue withered
like haye.

But thou lorde abydest fore-
uer : and thy memorial is from
one generation vnto another.

Thou lord arising shalt haue
mercy of Syon : for it is tyme to
haue mercy on it , for the tyme
cometh.

Eor stones therof haue plea-
sed thy seruantes : et they shal
haue ruth on the ground therof.

And the people shal feare thy
name, o lord : and al the kinges
of the earth thy glory.

Eor our lorde hathe buylded
Sio : et shalbe sene in his glory.

The seven psalmes.

He hath regarded the speche
of the humble: and hath not de-
spised their prayer.

Let these things be written
in another generation: and the
people that shal be created shal
praise our lord.

For he hath looked downe fro
his highe holy place: our lord
hathe looked downe from heuē
vnto the earth.

For to heare the wayling of
thē that be fettered: for to lose
the sons of thē that wer slaine.

That they shuld in Syon de-
clare the name of our lord: and
his praise in Hierusalem.

In assembling of people toget-
her: and kinges for to serue
our lord.

He answered him in the way
of his vertue: shewe vnto me
the shorthes of my dayes.

Cal me not backe in the mid-
des of my dayes: into the euer-
lastingnes of thy yre.

From the beginning thou lord
hast

Asperit in orati-
onem humilium: et
non spreuit precē eorū.

Et scribatur hec in
generatione alte-
ra: et populus que cre-
abitur laudabit
dominum.

Quia prospexit de
excelsu sancto suo:
dominus de celis
in terrā asperit.

Ut audiret gemitus
compeditorū:
ut solueret filios
terre emptorum.

Ut annuncient in
Sion nomē domi-
ni: et laudem eius
in Hierusalem.

In conueniēdo po-
pulos in bñm: et
reges vt seruiant
domino.

Respondit ei in bla-
suetis sue: pauci-
tate dierum meorū
nuncia mihi.

Ne reuocet me in
dimidio dierū me-
orū: I generatione
et generationem
animi tui.

In isto tu dominus

terram fundasti: & opera manuum tuarum sunt celi.

Ipsi peribunt, tu autem permanes: & oēs sicut vestimētū veterascent.

Et sicut opertorium mutabis eos, & mutabūtur, tu autē idem ipse es, & anni tui non deficiēt.

Et filii seruatorū tuorū habitabunt: et semen eorum in seculū dirigetur.

Gloria patri et filio: et spiritui sancto. Sicut erat in principio, et nunc et sepe: et in secula seculorum. Amen.

Psalm. cxxix.

De profundis clamavi ad te domine: dñe exaudi vocē meam.

Et statim tuē intendēs: in vocē deprecationis mee. Si iniquitates obseruaueris dñe: do-

hast laied the foundaciō of the earthe: and the workes of thine handes are the heuens.

The y shall peryshe, but thou abydest: and all shal ware olde as a garment.

And as a couering thou shalt chaunge them, and they shalbe chaūged: but thou art one and the same, and thy yeares shall not fayle.

The sonnes of thy seruants shal dwel together: and theyr seede shalbe directed for euer.

Glorie be to the father, to the sonne, and to the holye ghoste,

As it was in the begynninge, as it is now, and euer shall be.

Amen.

The cxxix. psalme.

From the deape places, haue I called vnto the (oh lord) lord heare my voice.

Let thine eares be intente, to the voyce of my prayer.

If thou (lorde) wylte looke so straitly vpon sinners: o lorde, who

who shal abyde it.

But there is mercy with the:
and because of thy lawe, haue
I abyden the, O Lorde.

My soule hath abyden in thys
word: my soule hath trusted in
our Lorde.

From the morning watch vntill
to night: lette Israell truste in
our Lord.

For with our Lorde there is
mercy: and his redemptio is
plentiful.

And he shal redeame Israell,
from al the iniquities of it.

Glorie be to the father, to the
sonne, and to the holy ghost.

As it was at the beginning,
as it is now, and ever. Shalbe.
Amen.

The cxiij. psalme.

Und here my praiere with
thyne eares perceiue my
desire, for thy truthe sake,
here me for thy rightuousnes.
And enter not into iudgmet
with thy seruaunte: for every
persō living shal not be iustified

in

mine, quis sustine-
bit. Quia apud te
propitiatio est: et
propter legē tuam
sustinuit te domine.

Sustinuit anima
mea i verbo eius:
sperauit aia mea
in domino.

Acustodia matu-
rina, vltq ad noctē
speret Israell i dño

Qz apud dñz mīa
& copiosa apd eum
redemptio.

Et ipse redimet
israel ex omnibus
iniquitatibus eius.

Gloria patri et fi-
lio: & spiritui scto
icut erat in pri-
cipio, et nunc et se-
per: et in secula se-
culorum. Amen.

Psalmus cxiij.

Dne exaudiora
tionē meam,
auribus pcepe ob-
secrationē meam: &
veritate tua, exau-
di mei tua iusticia.

Et nō intres i iu-
diciū cū seruo tuo
dñe: qz nō iustifica-
bit in cōspectu tuo

omnis viuens.

Quia persecutus
est inimicus animam
meam: humiliavit
intra vitam meam.

Quolocauit me in
obscuris sicut mor-
tuos seculi, & aris-
tus est super me spi-
ritus meus: in me
tribuitur est cor meum.

Nemo fuit dierum
antiquorum medita-
tus sum in omnibus
operibus tuis: & in
factis manuum
tuarum meditabar.

Expandi manus
meas ad te: anima
mea sicut terra sine
aqua tibi.

Velociter exaudi
me domine: defecit spi-
ritus meus. Non
auertas faciem tuam
a me: & similis ero
discedentibus in lacum.

Audiam fac mihi
mane misericordiam
tuam: quia in te speraui
Nota fac mihi viam
in qua ambulabo: quia ad
te leuaui animam
meam. Erripe me de

in thy sighte.

For an enemy hath pursued
my soule: hath broughte lowe
my life in earthe.

He hath set me in darkenes,
as the deade men of the worlde:
and my spirite was vexed, my
heart troubled within me.

I haue ben mindefull of olde
daies, I haue studied vpon all
thy workes, & in the dedes of
thine handes I mused.

I haue stretched forth the mine
hands vnto the: my soule vnto
the, as earthe without water.

Hastely heare me, o lord: my
spirite hath fayled me.

Turne not thy face from me:
leste I be lyke to men descen-
ding into a pitte.

Cause thy mercy to be heard
of me betimes: for in the haue I
trusted.

Shewe me the waye wherin
I maye walke: for vnto thee
haue I lift by my mynde.

Deliver me from myne ene-
mies

mies Lorde, vnto thee haue I fled:
teache me to dooe thy wil, for thou
art my God.

Thy good spirite shal conduite me
into the land of rightfulness: for thy
names sake Lorde thou shalt re-
uyue me throughte thyne equitie.

Thou shalt bringe my soule from
trouble: and throught thy mercy de-
stroye al myne enemyes.

And thou shalt destroy all that mo-
lest my soule: for I am thy seruaunt
O lozy be to. &c. As it was. &c.

AntHEME. Remember not, O lord,
the faultes either of vs, or of our pa-
rentes, neither take thou vengeaunce
on our synnes. Spare (O lord) spare
thy people, which thou hast rede-
med with thy precious blood. We
neuer moze angry with vs.

The. xv. Psalmes.

I Cryed vnto our Lorde. &c. I
lifted vp mine eyes. I reioised
in those, vnto thee I haue lifted.
Except our Lorde. They that trust
in our Lorde. A bhan our Lorde tur.
Excepte our Lorde. Blyssed be al
that. A fflones haue they. From
the depe leegs. Lorde my hearte is
not exalted.

Psalmie.

O Lord haue mynde of Dauid:
and of al his mekenes.

As he hath sworne to our lord
hath made a vow to our lord of Ja-
cob

inimicis meis domine
ad te confugi: doce me
facere voluntatem tua
quia deus meus es tu.
spiritus tuus benedice-
bit me in terra recta:
propter nomen tuum do-
mine diuificabis me in
equitate tua.

Quies de tribulatione
animae meae: in miseri-
cordia tua disperdes
omnes inimicos meos.

Et perdes omnes qui tribu-
lant animam meam: quoniam ego
seruus tuus sum.

Gloria patri. &c.

Sicut erat. &c.

An. Ne reminiscaris do-
mine delicta nostra vel
parentum nostrorum, neque
benedictam sumas de pecca-
tis nostris. Parce domi-
ne parce populo tuo, quem
redemisti pretioso sangui-
ne tuo, ne in eternum iras-
caris nobis.

Antiphona. Psalms
A. Dominum cum le-
uauit oculos. et
suscepit eum. et se le-
uauit. Nisi quia do-
minus. Nisi consideret. In
conuertendo. Nisi domi-
nus. Et erant omnes epe ex
pugnante. De profundis.
Domine non est.

Psalmus.

Memoro domine da-
uid et ois mansue-
tudinis eius.

Sicut furauit domino:
datum vouit deo Iacob

¶ Introfero in tabernaculum domus mee: si ascendero in lectum strati mei.

¶ Et dederō somnum oculis meis: et palpebris meis dormitationem.

¶ Et requiem temporibus meis, donec inuentā locum domino: tabernaculum deo Iacob.

¶ Ecce audiuiamus eam in effrata: inuenimus eam in campis silae.

¶ Introibimus in tabernaculum eius: adorabimus in loco ubi steterūt pedes eius.

¶ Surge domine in requiam tuam, tu et arca sanctificationis tue.

¶ Acerdotes tui induantur iusticiam: et sancti tui exultent.

¶ Propter dauid seruum tuum non auertas faciem Christi tui.

¶ Iurauit dominus dauid veritatem et non frustrabitur eum: defructu ventris tui ponā super sedem tuam.

¶ Et custodierint filii tui testamentum meum: et testimonia mea hec que docebo eos.

¶ Et filii eorum usque in seculum sedebunt super sedem tuam.

¶ Quoniam elegit dominus sion: elegit eam in habitationem sibi.

¶ Ecce requies mea in seculum seculi hic habitabo quoniam elegi eam.

Job. If I shall entre into the tabernacle of my house: if I shall ascende into the bed where I lye.

¶ If I shall geue slepe vnto mine eyes and shobzyng vnto myne eye liddes

And rest vnto the temples of myne head, vntil I fynde a place for oure Lorde: a tabernacle for the God of Iacob.

Loe we haue heard her in Effrata: we founde her in the feldeg of wod

¶ We shall enter into hys tabernacle: we shall worshippe in the place where his fete shode.

¶ Arise Lorde into thy rest: thou and the Arche of thy sanctification.

¶ Let thy priestes doe on iustice, and thy sayntes reioyse.

For thy seruauit Dauides sake: turne not backe the face of thy anoynted.

¶ Our Lorde hath sworne trueth to Dauid, and shall not disceyue hym: of the fruite of thy belly shall I sette one vpon thy seate.

¶ If thy children wil kepe my testament: and my testimonies, those that I shall teache them.

And their sones wolde wythoute ende: shall syt vpon thy seate.

¶ Our Lorde hath chosen Sion: he hath chosen it for hys dwellynge place.

¶ This is my resting place for ever: more: here shall I dwell for I haue chosen

chosen it wyth blyssing. The we-
dowe of it I shall blysse: the poore
people of it I shall fulfill with bread
I shall compasse the priestes therof
with health: and the saintes thereof
shall triumphe wyth gladnes.

Thither shall I bryng the horne of
David: I haue prepared a lanterne
for my annoynted.

The enemies of him I shall cōpasse
with confusion: on him surely shall
my sanctification flozpyth. O lozpy be
to the, &c.

Psalme.

Behold how good & pleasaunt it is
for brethren to dwel together.

Like as ointment in the head:
that descendeth into the bearde, eue
the bearde of Aaron.

Which descended into the skyrte of
his garment: as the dewe of Hermon
that descended into the mount Syon.

For there hath our Lord promised
blyssing: and lyfe wezde wythoute
ende. O lozpy be to the, Psalme.

Now blisse ye our Lord:
all the seruautes of our lord
which stand in the house
of oure Lord: in the courtes of our
goddes house.

Lift vp your handes in the nightes
to the holy places: & blysse our lord.
Our lord of Syon blisse the: whiche
made heauen and earth.

O lozpy be to the father, &c.
Athy. Remember not Lord.

c.ii. C The

Quam eius benedi-
cens benedicam: paupe-
res eius saturabo pan-
ibus.

Sacerdotes eius indu-
am salutari: et sancti e-
ius exultatione exulta-
bunt.

Illuc producam cornu
dauid: parauit lucernam
Christo meo.

Inimicos eius indu-
am confusionem. Super ipsum
autem efflozebit sanctifica-
tio mea.

Gloria patri, psalmus.

Ecce quam bonum
et quam iocundum
habitare fratres in
unum.

Sicut unguentum in ca-
pite: quod descendit in
barbam barbam Aaron
quod descendit in ozā
vestimenti eius: sicut ros
hermon qui descendit in
montem syon.

Quoniam illic mandauit
dominus benedictionē,
et vitam usque in secu-
lum. Gloria patri, psal.

Ecce nunc benedicite
dominum omnes ser-
ui domini.

Qui statis in domo do-
mini: in atriis domus
dei nostri.

In noctibus extollite
manus vestras in sanc-
ta: et benedicite dominū
benedicite dominus
ex sō: qui fecit celum et
terram.

Gloria patri,
& e reminiscaris.

Kyrie eleyson.
 Kyrie eleyson.
 Kyrie eleyson.
 Kyrie audinos
 ater de celis deus agi
 serere nobis,
 Ili redemptor mundi
 deus, miserere nobis.
 Spiritus sancte deus.
 miserere nobis.
 sancta trinitas vnus
 deus: miserere nobis
 sancta maria. ora pro
 nobis.
 sancta dei genitrix. ora
 pro nobis.
 sancta virgo virginu.
 ora pro nobis.
 sancte michael. ora,
 sancte gabriel. ora.
 sancte raphael, ora
 omnes sancti angeli,
 et archangeli dei, orate
 pro nobis.
 omnes sancti beatoru
 spirituu ordines. orate
 sancte Ioh. bapti. ora
 omnes sancti patriarche
 et prophete. orate pro
 sancte Petre. ora
 sancte Paule. ora
 sancte andrea. ora
 sancte Iohannes. ora.
 sancte Iacobe. ora
 sancte Thoma. ora
 sancte philippe. ora
 sancte Iacobe. ora
 sancte mathee. ora
 sancte bartholome. ora
 sancte Simon. ora.
 sancte thadee. ora.
 sancte mathia. ora.
 sancte barnaba. ora
 pro nobis.
 sancte marce, ora,

The Kyrie
 Orde haue mercy on vs.
 Kyrie haue mercy on vs.
 Orde haue mercye on vs.
 Kyrie heare vs.
 God, father of heauen, haue mercy
 on vs.
 Goddes sone, redemer of the world
 haue mercy on vs.
 God the holy gost, haue mercy on vs
 Holy trinite one god, haue mercye
 on vs.
 Saint Mary. pray for vs.
 Holy mother of god. praye
 Holy virgin of virgins. praye
 Saint Michael praye for vs
 Saint Gabriel praye
 Saint Raphael praye
 All holy aungels and archaungels
 praye for vs.
 All orders of holy spirites, praye
 Saint Ihon Baptist praye for vs
 All holy patriarches, and prophetes
 pray for vs,
 Saint Peter praye
 Saint Paul praye
 Saint Andzewe pray
 Saint Iohn pray
 Saint James pray
 Saint Thomas praye
 Saint Philippe praye
 Saint James pray
 Saint Mathewe praye
 Saint Bartholome pray
 Saint Simon praye
 Saint

Saint Tade
Saint Mathie
Saint Barnabe
Saint Marke.
Saint Luke.

All holy apostles and euangelistes
praye for vs.

All holy disciples & innocentes. pray

Saint Stephen
Saint Line
Saint Clement
Saint Coznelis
Saint Cipriane
Saint Laurence
Saint Vincent
Saint colme
Saint Fabiane
Saint Sebastian
Saint Thomas
Saint Erasme
Saint Edmund
Saint Christofer
Saint George
Saint Blase
Saint Adrian
All holy martirs
Saint Edward
Saint Siluester
Saint Lion
Saint Hierome
Saint Augustine
Saint Ambrose
Saint Gregor
Saint Ilodoze

pray Sancte Iuca oza
praye omnes sancti apostoli
pray et euangeliste oza pro
pray omnes sancti discipuli
pray et innocentes. oza
praye Sancte Stephane. oza
praye Sancte Line. oza
praye Sancte clemens. oza pro
nobis.

praye Sancte corneli. oza
praye Sancte Cipriane. oza
praye Sancte laurenti. oza
praye Sancte vincenti oza
praye Sancte colma oza
praye Sancte fabiane oza pro
nobis.

praye Sancte sebastiane. oza
praye Sancte Thoma. oza
praye Sancte Erasme. oza
praye Sancte Edmund. oza
praye Sancte georgi. oza
praye Sancte blasi. oza

pray Sancte adriane. oza
pray omnes sancti martires
Oza te pro nobis.

praye Sancte edwarde. oza
praye Sancte siluester. oza
praye Sancte Leo. oza.
praye Sancte hieronime. oza
praye Sancte augustine. oza
praye Sancte ambrosi. oza
praye Sancte gregor. oza
praye Sancte ilodoze. oza

praye Sancte Iuliane. oza
praye Sancte Lamberte. oza
praye Sancte Martine. oza
praye Sancte anthoni. oza
praye Sancte nicolas. oza
praye Sancte leonarde. oza pro
nobis.

praye Sancte erikwalde oza
praye Sancte edmund. oza
praye Sancte benedict. oza
praye Sancte dionysie. oza

Saint

Sanctus Cuthberte. ora	Saint Juliane	pray
Es s. confessoris. ora	Saint Lambert	pray
Sancta ma. mag. ora	Saint Martin	pray
Sancta ma. egipti. ora	Saint Anthony	pray
Sancta Anna. ora	Saint Nicholas	praye
Sancta Katherina. ora	Saint Leonard	pray
Sancta margareta. ora	Saint Erkenwalde	pray
Sancta barbara. ora	Saint Edmund	praye
Sancta helena. ora	Saint Benet	praye
Sancta appolonia. ora	Saint Dunstone	praye
Sancta agatha. ora	Saint Cuthbert	pray
Sancta lucia. ora	All holy confessours	praye
Sancta agnes. ora	Saint Mary Magdalen	pray
Sancta cecilia. ora	Saint Mary Egiptian	praye
Sancta gertrudis. ora	Saint Anne	praye
Sancta brigitta. ora	Saint Katherin	praye
Sancta brisula cum so-	Saint Margarete	praye
dalibus suis. orate	Saint Barbara	praye
Es s. s. virgines. ora	Saint Helayne	pray
Es s. s. s. dei. orate	Saint Appolin	pray
Propicius esto. parce	Saint Agatha	pray
nobis domine.	Saint Luce	praye
Ab omi malo. libera nos	Saint Agnes	praye
domine.	Saint Cicile	praye
Ab insidiis diaboli, libe	Saint Gertrude	pray
ra nos domine.	Saint Brigitte	pray
Ad dampnatione perpe-	Saint Ursula with thine holy fe-	
tua, libera nos.	lowes, praye for vs	
Ab imminentibus specta-	All holy virgins	praye for vs
torum nostrorum pericu-	All holy saintes	pray for vs
lis, libera nos, domine.	Be merciful. Spare vs, o Lorde	
Ab infestationibus de-	From all evil. Lorde deluyet vs.	
monum, libera nos	From the awaytes of the deuyll.	
Ab spiritu fornicationis,	Lorde deluyet vs.	
libera nos domine.		
Ab appetitu inanis glo-		
rie, libera nos domine.		
Ab omnibus immundi-		
cis mentis et corporis.		
libera nos domine.		
Ab ira, et odio, et omni		
mala voluntate, libera.		
Ab immundis cogitati-		
onibus, libera nos domi-		
ne.		

From endles dampnation. Lord.
 From the imminent peril of oure
 finnes. Lord de deliuer vs.
 From the assaultes of deuils. lord
 From the spirite of fornicatio. lord
 Fro the desire of bayne glory. lord
 From all vnelenes of body and
 soule. Lord de deliuer vs.
 From wrath and hate, and aleuill
 will. Lord de deliuer vs.
 From vnelene thoughtes. Lord
 From blindnes of heart. Lord de
 From lightning and tēpest. Lord de
 From sodeyne and vnprouided
 death. Lord de deliuer vs.
 By the mistery of thy holy incarna
 tion. Lord de deliuer vs.
 By thy natiuitie. Lord
 By thy circumcission. lord de liuer vs
 By thy baptisme. Lord de deliuer vs
 By thy fasting. lord de liuer vs
 By thy crosse and passion. Lord de.
 By thy precious death. Lord de de.
 By thy glorious resurrection. lord
 By thy meruaylous assension. lord
 By the grace of the holy gost. lord de
 In the houre of death. Lord de de.
 In the day of iudgement. lord de de.
 We sinners pray the to here vs.
 That thou geue vs prate. We pray
 the to heare vs.
 That thy mercy and thy pitie may
 ever prelerue vs. We pray thee. &c.
 That thou vouchsafe to gouerne &

ecclitate cordis. libera
 nos domine.
 A fulgure et tempestate
 libera nos domine.
 A subitanea et improui
 sa morte. libera nos.
 Per misserium sancte
 incarnationis tus. libe
 ra nos domine.
 Per natiuitatem tuam
 libera nos domine.
 Per sanctam circumci
 sionem tuam. libera nos
 domine.
 Per baptismum tuum
 libera nos domine.
 Per ieiunium tuum li
 bera nos domine.
 Per passionem et cruce
 tuā. libera nos domine.
 Per preciosam mortem
 tuā. libera nos domine.
 Per gloriosam resurrec
 tionem tuam. libera nos
 Per admirabilem ascen
 sionem tuam. libera
 Per gratiam sancti spi
 ritus paracleti. libera.
 In hora mortis succur
 re nobis domine.
 In die iudicii. libera
 Peccatores. Te roga
 mus audi nos.
 Te pacem nobis dones
 Te rogamus audi nos.
 Te misericordia tua et
 pietas tua nos semper
 custodiat. Te rogamus
 audi nos.
 Te ecclesiam tuam re
 gere et defensare digne
 ris. Te rogamus audi
 nos.
 Ordonam apostolicum

et omnes gradus eccle
sie in sancta religione
conseruare digneris.

Te rogamus audi nos.

Ut regi, regine, princi
pibusque nostris pacem
et veram concordiam ac
que victoriam donare
digneris. **Te rogamus
audi nos,**

Ut episcopos et abbates
nostros et omnes congre
gationes illis commissas,
in sancta religione conser
uare digneris. **Te roga
mus audi nos.**

Ut congregationes omni
um sanctorum in tuo sancto seruitio
conseruare digneris.

Te rogamus audi nos.

Ut cunctum populum Chris
tianum preciosos sangui
ne tuo redemptum con
seruare digneris. **Te ro
gamus audi nos,**

Ut omnibus benefacto
ribus nostris sempiter
na bona retribuas. **Te
rogamus audi nos.**

Ut animas nostras et
parentum nostrorum ab
eterna dampnatione e
ripias. **Te rogamus.**

Ut fructus terre dare
et conseruare digneris.
Te rogamus.

Ut oculos misericordie
tue super nos reducere
digneris. **Te rogamus
audi nos.**

Ut obsequium seruastu
tis nostre rationabili fa
cias. **Te rogamus audi
nos.**

Keep thy church. We pray thee.

That the gift apostolike, and all
the degrees of holy religion be kept
and sau'd.

We praye thee to heare vs.

That thou geue peace and concord
to our kyng, quene and princes, and
also victoꝝ.

We praye thee to heare vs.

That thou kepe al our bishops and
abbottes in holy religion.

We praye thee to heare vs.

That thou kepe al the congregati
ons of saintes in thy holy seruice.

We praye thee to heare vs.

That thou preserve all Christen
people, whiche thou haste redemed
with thy precious bloud.

We praye thee to heare vs.

That thou geue all oure benefac
tors everlasting benefites.

We praye thee to heare vs.

That thou wilt deliuer the soules
of vs and our parentes fro eternall
dampnation.

We praye thee to heare vs.

That thou vouchsafe to geue and
preserve the fruites of the earth.

We praye thee to heare vs.

That thou vouchsafe to cast vpon
vs thy merciful yeg.

We praye thee to heare vs.

That thou dooe cause the obse
quie of oure seruyre to bee reason
able

nable. we pray the to heare vs.
That thou do plucke bp oure
myndes vnto heuenly desires.
we pray the to heare vs.

That thou vouchsaufe to be-
holde and releue the misery of
the poore and the captiue. we
pray the to heare vs.

That thou giue euerlastinge
reste to all that beleue in thee,
both quicke and dead. we pray
the to heare vs.

That thou vouchesaufe to
heare vs.

Sonne of god, we pray thee
to heare vs.

Sonne of god we pray the to
heare vs.

Sonne of god, we pray the to
heare vs.

Lambe of god that takest a-
way the sinnes of the world.
heare vs lord.

Lambe of god, that takest a-
waye the sinnes of the worlde.
Spare vs lord.

Lambe of god, that takest a-
way

D.I.

Ut mētes nostras
ad celestia desideria
erigas. Te roga-
mus audi nos.

Ut miseras pau-
perū & captiuorū in-
tueri & releuare dig-
neris. Te rogam⁹
audi nos.

Ut omnibus fide-
libus viuīs & defūc-
tis requiē eternam
dones. Te rogam⁹
audi nos.

Ut nos exaudire
digneris. Te roga-
mus audi nos.

Alīi dei. Te roga-
mus audi nos.

Alīi dei. Te roga-
mus audi nos.

Alīi dei. Te roga-
mus audi nos.

Agnus dei qui tol-
lis peccata mundi.
Exaudi nos dñe.

Agnus dei qui tol-
lis peccata mundi.
Parce nobis domi-
ne.

Agnus dei qui tol-
lis peccata mundi.

Miserere nobis.
Kyrie eleison.
Christe eleison.
Kyrie eleison.
Vater noster. Et
ne nos. Sed libera.

C Versus.
Ostende nobis dñe
miam tuam. R. Et
salutare tuū da no-
bis.

Peccauimus cum
patrib⁹ nostris. R.
Iniuste egimus in-
iquitatem fecimus.

Versus.
Dñe non secundum
peccata nostra faci-
as nobis. R. Neq̃
secundū iniquitates no-
stras retribuas no-
bis. R. Oremus
pro omni gradu ec-
clesie. R. Sacerdo-
tes tui induantur iu-
sticiam: et sancti tui
exultent. R. Pro fra-
tribus et sororibus
nostris. R. Saluos
fac seruos tuos, et
ancillas tuas deus
meus sperantes in

The Litaney.
way the sinnes of the worlde.
Haue mercy on vs.

Lorde haue mercy on vs.

Christ haue mercy on vs.

Lord haue mercy on vs.

Our father. And lede vs not.

But deliuer vs from. **C** Versicle

Lorde shew vs thy mercy.

The Responce.
And giue vs thy sauing helth.

The versicle.
And let thy mercy come vpo
vs. R. Thy sauinge helthe ac-
cordinge to thy promise.

We haue offended with oure
fore fathers. Res. We haue
done wronge, and committed
iniquitie. vers. Lorde do not
with vs accordinge to our sin-
nes. Res. Neither reward thou
vs after our vngodlines. vers.

Let vs pray for ebery degree
of the church. Res. Let thy prie-
stes doe on iustice, and let thy
sayntes reioyce. vers. For our
brothers & sisters. Res. Saue
(o god) thy seruantes, bothe
men.

The Suffrages.

men and women, that trust in
the. vers. Let vs praye for all
christē people. Ref. Lord saue
thy people, and blesse thine he-
ritage: and rule theym and ex-
alte them euermore. vers. Lord
send peace, through thy vertue
Ref. And great aboundaunce
in euery countrey.

The soules of all thy seruati-
tes, both men and women may
reste in peace. vers. Lord here
my prayer. ref. And gyue hea-
rynge to my clamour.

For remission of synnes.

GOD, to whome it is appro-
pried to be merciful euer &
to spare, take oure prayer,
and let thy mercifull pitie as-
soyle them that are bound with
the chayne of synnes. By christ
our lord. Amen.

For the church.

A mighty eternal god,
which alone dost great
wonders, graunt vnto thy ser-
uautes, the bishoppes, and to

D. ii.

all

te. D. Oremus pro
cuncto populo chri-
stiano. V. Saluum
fac populum tuum
dñe, & bñdic heredi-
tati tue, et rege eos
et extolle illos vñq;
in eternũ. D. Dñe
fiat pax in virtute
tua. V. Et abundā-
tia in turribus tuis
Anime famulorū fa-
mularūq; tuarū re-
quiescant in pace. A-
men. Versus.

Dñe exaudi orati-
onē meā. ref. Et cla-
mor meus ad te ve-
niat.

For peccatorū re-
missione.

Deus cui ppi-
um est mise-
teri sēp & pccare, sus-
cipe deprecationē nrā
vt quos delictorum
catena cōstringit
misericordia tue pieta-
tis absoluat. Vers.

Pro Ecclesia.

Ops sēpiternē de-
us, qui facis mi-
rabilia magna sol⁹
pcede sup famulos
tuos pontifices, et

The Suffrages.

super cunctas cōgre-
gationes illis com-
missas spiritū grē
salutaris: & vt in be-
ritate tibi cōplaceāt
p̄petuū eis roze tue
b̄ndictionis infūde.
¶ Per Christum.

Pro charitate.
Deus qui chari-
tatis dona per
graciā sācti spirit⁹
tuozū cor̄dibus fide-
liū infundis: da fa-
mulis & famulab⁹
tuis, pro quibus tu-
am deprecamur ele-
mētā, salutē mētis
& cor̄poris: vt tē to-
ta virtute diligant,
& que tibi placita
sūt tota dilectione
perficiāt. ¶ Per chri.

Pro pace.
Deus a quo sc̄a
desideria, rec-
ta cōsilia, & iusta sūt
opera, da seruis tu-
is illā quam mun-
dus dare nō potest
pacem: vt et corda
nostra mādatis tu-
is de dīta, et hostiū

all congregacions committed
vnto them, the spirit of grace.
And to the ende that they may
please the, powze out on them
the perpetual dewe of thy be-
nediction. By chryste our lord.

For charitye.

God, which dost infuse the
gyftes of charitie in to the
hertes of the faithfull, through
the grace of the holye ghoſte,
graunte vnto thy seruantes,
both men & women (for whom
we pray vnto thy mercy) helth
of bodye and soule, that they
māpe loue the with all theyr
power, and perſourme with al
loue the thinges that be plea-
syng to the. By chriſt our lord.

For peare.

God, from whome al holy
desires, all good counsels,
and all iust workes do procede,
giue vnto vs the same peare,
which the world can not giue:
that our heartes bringe obedi-
ente to thy commaundements
and

The Suffrages.

(and the feare of our enemies taken away) our tyme may be peasyble, through thy protection. By Christe our lord.

For mercye.

Iorde we beseeche thee to shewe vnto vs thine vn-
speakeable mercye, that thou
both purge vs from al our sin-
nes, and mercifully deliuer vs
fro the payne, that we deserue
for the same. By christ our lord

For the soules departed.

Odd that art creatour and
redemer of al faithful peo-
ple, graunte vnto the soules of
all true beleuers beinge deade,
remissio of al their sinnes, that
through deuoute prayers they
may attayne thy gracious par-
don, which they haue alwaye
desired. By christe our lord.

For the kinge, And Queene.

Iorde god of hostes, kinge
most mighty and stroge,
by whome kinges doe reigne,
and in whose handes are the
hertes

sublata formidine,
tempora sint tua p-
tectione tranquil-
la. Per christu do-
minum nostrum.

For misericordia

Infestimam
miam tuam qd
domine no-
bis clemeter ostende:
vt simul nos & a pec-
catis omnibus eru-
as: & a penis quas
pro his meremur,
benignus eripias.
Per christu dnm.

For anima bus
defunctis.

Fidelium deus
oim conditor &
redemptor, aia b oim
fidelium defectorum re-
missionem cunctorum tri-
bue peccatorum, vt indul-
gentiam qm sepe & op-
tauerunt, pms suppli-
cationibus consequan-
tur. Per christum.

For reges.

Domine deus
exercituum, rex
potens et fortis per
quem reges regnant
& in cuius manibus

The Suffrages.

corda regū oīm dī-
lectos famulos tu-
os. P. & R. regi et
regine nris ppetuā
mētīs & corporis in
columitatē concede:
ut cordib⁹ suis ad
sācta et salubria cō-
cilia sēper ppenſis,
et hostib⁹ republi-
ce deuictis, ppetua
pace & fraterna con-
cordia sub eorū impe-
rio diu seruiamur.
Per christum dñm.

Per oībus ordinib⁹

Petate tua q̄s
dñe nostrorū sol-
ue vincula oīm
delictorū: & interce-
dente beata & glori-
osa sempq; virgine
de genitrice Maria
cū oībus sanctis tuis
nos famulos tuos
regēet reginā nūz
& oīm pplm catholi-
cum in oī sanctitate
custodi oēsq; consan-
guinitate ac famili-
aritate vel cōfessio-
ne & oratione nobis
iūctos, seu oēs chri-
stianos & hīus oī-

heres of all kinges: graunte
vnto thy welbeloued seruann-
tes. P. & R. our king & Quene
continual helthe of bodye and
soule, that their hertes alway-
es enclinyng to holssome and
godly counselles: and the ene-
mies of the common welth be-
ing vanquished, we may long
erioye vnder them perpetuall
peace, and brotherlye concord.
By christ our lord. Amen.

For all estates.

For thy pitie (lord) we
beseeche thee to lose the
bondes of all our sinnes, and
through the prayer of the blef-
sed and glorious euerlastinge
maye be Marye mother of god,
with all thy Saintes, kepe
vs thy seruantes and our
Kinge, and Quene, and all
christen people in all holines;
and al that by kindred of bloud
or by familiaryty, or by confes-
sion and prater be ioyned with
vs, cleanse them lord of al vices,
lighten

The Suffrages.

lighten them wth vertues,
peace and helth graue vnto vs,
put frō vs al our enemies, al-
well they that be visib^{le} as in-
visib^{le}, g^{ra}ue thy charitie to our
frendes, and to our enemies, &
helth to al christen men quicke
and deade, graunt life and end
les reste. By christ our lord.

For true repentance.

Through the merites, in-
tercessions, prayers, &
suffrages of al these holy aūgel
les, archāgel^s patriarch^s, p^{ro}-
phetes, apostles, euangelistes,
martirs, confessors, virgins, &
al thy elect seruaūtes, most mer-
cyful lord, powre i to our herts
a fountayne of teares, to thende
we maye perfittlye knowe the
offence of our conscience, & that
we maye truelye confesse before
thee, the defaultes of our actes
comitted, and throughe the
liberalitie of thy grace to haue
assured pardon thereof.

By christ our lord. Amen.

The

bus purga, stutib⁹
illustra, pacē & salu-
tē nobis tribue, ho-
stes visibiles remo-
ue, pestē et famē re-
pelle, amicis & inimi-
cis n^{ost}ris charitatem
largire, et oib⁹ fide-
lib⁹ viuis ac defūc-
tis in terra viuētū
bitā et req^{uē} eternā
cōcede. Per christū.

Pro vera penitētia
Et hoc oīu
scōr ange-
lorū, archā-
gelorū, patriarcha-
rū, pphetarū aposto-
lorū euangelistarū,
martirū cōfessorū acq^{ue}
virginū & oīū electorū
tuorū merita itcessio-
nes oraciones & suf-
fragia, clemētissime
de⁹ infūde cordibus
n^{ost}ris fontē lachryma-
rū: vt possimus rea-
tū conscientie n^{ost}re p-
fecte cognoscere, &
valem⁹ coram te
delicta oīū facino-
rū n^{ost}rorū & cōmissa
fid^{el}it^{er} accusare: & de
eis tua mīa pstante
beniam perfectam
haber^e. per christū.

Uersus sancti
Bernarde.

Illumina o-
culos meos
ne unquam obdormi-
am in morte: nequa
do dicat inimicus me-
us: p̄uallui aduersus
eum. **Q**uoniam.

I human? inas dñe
cōmēdo sp̄itū me-
um: redemisti me do-
mine de? veritatis.

Quoniam illas.
Oculi? sū in ligamē-
ta mea: notū fac m̄hi
domine finem meū.

Et numerū dierū
meorū quis est: ut sci-
am quid desit mihi.

Quoniam hely.
Otrupisti dñe vin-
cula mea tibi sacri-
ficabo hostiam lau-
dis: & nomē domini
inuocabo.

Quoniam emanuel.
Perit fuga a me: &
non est qui requirat
animam meam.

The verses of saint Bernarde.

Illuminate mine eyes, to
the ende I neuer slepe in
darkenes: lestie mine enemy
saye at anye tyme, I haue pre-
uayled against him.

Quoniam lord.
Lorde I comende my soule
in to thy hāds, o lord very god
thou hast redeined me.

Quoniam sauoure.
I haue spoken with my ton-
gue: lord geue me knowledge
of myne ende.

Quoniam holpe.
And the numbere of my daies,
what it is: that I may knowe,
howe muche I lacke.

Quoniam god.
Lorde, thou hast broken my
bondes, I shall geue vnto the
a sacrifice of praise: and shall
cal vpon the name of our lord.

Quoniam emanuel.
Refuge is taken from me: &
there is none that seketh my
lyfe.

O Chyſte.

I haue cried vnto the (o lord)
I haue ſaid, thou art my hope
and my portion in the land of
the lyvinge.

O kynge.

Make in me a ſigne of good-
nes, that they which hate me,
maye ſe it, and be confounded,
for thou lorde haſt holpen me,
and conſorted me.

O Maſter.

Lord the light of thy counte-
naunce is marked vpon vs, thou
haſt made mine hert ioyfull.

Glorie be to the father to the
ſonne, and to the holy ghoſte.

As it was at the beginnyng:
as it is nowe, and euer ſhalbe.
Amen.

Ieſu ſonne of god, maker
of al thinges, helpe me,
to the end I delite not in vaine
thoughtes.

Our father, which art in heuē.
Mayle Mary. &c.

Ieſu ſonne of god, which
heldeſt thy peate before
e.i. a iudge,

O Chyſte.

Alamaniad te diſſe
dixi tu es ſpes mea
portio mea in terra
biuentium.

O Rex noſter.

Aſt mecu ſignū in
bono, vt videant
qui oderunt me, et
confundantur qm̄ tu
dñe adiuaſti me, et
cōſolat⁹ es me.

O rabbi.

Signatum eſt ſup
nos lumen vultus
tui domine dediſti
leticiā i corde meo.

Gloria patri & filio
et ſpiritui ſancto.

Sicut erat in prin-
cipio, et nunc, et ſē-
per: et in ſecula ſeru-
lorum. Amen.

Ieſu fili dei
omn. iudicior
adiuua me: vt i va-
nis cogitationibus
non delectar.

Pater noſter.
Aue maria.

Ieſu fili dei q̄
coram iudice
ſaciſti, tenelinguā

The Dirige.

meam donec cogitē
qualiter, & quid lo-
quar. Pater noster.
Aue maria.

Iesu fili dei qui
ligat⁹ fuisti, re-
ge manus meas: et
omnia membra me-
a, ut opera mea ten-
dant ad bonum fi-
nem.

Pater noster.

Aue maria.

Versus.

Exurge domine ad-
iuvā nos.

Responsorium.

Et libera nos p̄p-
ter nomen tuum.

Oramus.

Pro domine Je-
su largire mihi
fiamore tuo mo-
dum sine mensura,
affectū sine modo,
languorem sine or-
dine, ardorem sine
discretionē. Amen.
Credo in deū.

a iudge, kepe my tongue, until
I haue demised, howe, & what
I shall saye.

Our father. Hail Mary.

Iesu sonne of god, whiche
wast bounde, rule myne
handes, and all my membres,
to the ende my workes maye
come to a good ende. Amen.

Our father which art. &c.

Hail Mary full of grace. &c.

The versicle.

Arise lord and helpe vs.

The answer.

And for thy names sake deli-
uer vs.

The prayer.

I Beseeche thee lord Iesu,
cause me to haue in thy
loue a meane without mea-
sure, an affection withoute
meane, a longing without or-
dre, a burninge withoute ceas-
ynge. Amen.

I beleue in god the father. &c.

The

The Cynsong for the
deade.

AntHEME.

I shall please.

The. c. xii. psalme.

Ad vesperas
mortuorum.

Ant. V. Iacebo.

Psalmus. cxii.



Have loved
for
our lord
shall hear & voice
of my prayer.

For he hath en-
dured his care
unto me, & at my
life I shall call
vpon hym.

The sorowes of
death haue com-
passed me: & the
perylles of helle

haue intangled me

I haue found much trouble &
sorowe: and haue called vpon
the name of our lord.

Our lord deliuer my soule, for our
lord is pitiful and rightuous:
and our god hath mercy.

Our lord preferueth the litle
ones: I was broughte lowe,
and he deliuered me.

Dilexi, quoniam
exaudiet dominus
vocem orationis
mee.

Quia inclinavit au-
tem suam mihi, et
in diebus meis in-
uocabo.

Circumderunt me
dolores mortis: et
pericula inferni in-
uenerunt me.

Tribulationem et
dolorum inueni: et
nomen domini in-
uocaui.

Domine libera animam
meam misericors dominus
et iustus: et deus no-
ster miseretur.

Custodies paru-
los dominus: humiliat
scilicet & liberauit me.

e. ii.

Turne

The Dirige

Querere ala mea
in requie tua, q^d do-
minus bñfecit tibi.
Quia eripuit aⁿimā
meam de morte: o-
culos meos a lachri-
mis, pedes meos a
lapsu.

Placebo domino:
in regione uiuorum
Requiem eternam
dona eis dñe. Et
lux perpetua luceat
eis.

Ant. Placebo dño
in regione uiuorū.
Ans. Requie.

Psalmus. cxi.

Ad dominū cū
tribularet cla-
maui: & exaudiuit
me.

Nō libera animā
meā a labiis liquis:
& a lingua dolosa.

Quid des tibi: aut
quid apponatur tibi
ad linguā dolosam.

Turne the (my soule) into thy
reste: for our lord hath done
muche for the.

Ho he hath deliuered my
soule from deathe: mine eyes
from teares, my feete from sly-
dyng.

I shal please our Lord, in the
country of liuers.

Lord geue them eternall rest.
And let continual lyght shine
vnto them.

AntHEME.

I shal please our Lord in the
region of liuers.

AntHEME.

Wo is me.

The. cxi. psalme.

I cryed vnto our Lord,
whan I was in trouble:
and he heard me.

O Lord deliuer my soul from
lyinge lypes: and a disceyful
tongue.

What maye bee geuen the, or
what may be laid against the:
for a disceyful tonge.

The

The Dirige.

The sharpe arrowes of the
myghty: with hote sparckling
coales.

Wo is me, for my resting place
is prolonged: I have dwelled
with the inhabitantes of Ce-
dar, my soule was longe in
exile.

I was peasyble with them
that hated peace: whā I spake
vnto them they assauted me
causeles.

Lord giue them eternal reste.
And let continual light shyne
vnto them.

Anthem. Wo is me for that my
bantshment is prolonged.

Antheme. Lord.

The. ccc. psalme.

Lyfted by mine eyes vnto
the hilles: from whēs
helpe shal come vnto me.

My helpe comineth from our
lorde: that made heauen and
earthe.

Ne shall not suffre thy fote to
slippe: neither shall he that
kepeth

Sagitte potentis
acute: cū carbonib⁹
desolatoris.

Deu mihi quia inco-
larus meus prolon-
gatus est, habitauī
cum habitātib⁹ ce-
dar: multū icola fu-
it anima mea.

Cum his qui ode-
runt pacem et a pa-
cificus: cum loque-
bar illis in pugna-
bant me gratis.

Requiem eternam
dona eis domine.

Et lux perpetua lu-
ceat eis.

Ant. Deu mihi quia
incolatus meus pro-
longatus est.

Ant. Dominus.

Psalmus. ccc.

Leuauī oculos
meos ī montes:
vnde veniet auxilium
mihi.

Auxilium meum a
domino: qui fecit ce-
lum et terram.

Non det in commo-
tionem pedem tuū:
neq; dormiet qui

custodit te.
Ecce non dormita-
bit neque dormiet: qui
custodit Israel.

Domine custodit te do-
minus protectio tua:
super manum dexte-
ram tuam.

Per diem sol non
urget te: neque luna per
noctem.

Domine custodit te ab
omni malo: custodi-
at animam tuam Domine.

Domine custodi-
at introitum tuum et
exitum tuum: ex hoc
nunc et usque in secu-
lum.

Requiem eternam
dona eis Domine: et
lux perpetua luceat
eis.

Antiphona.

Domine custodit
te ab omni malo: cu-
stodiat animam tu-
am Domine.

Psalmus. cxxix.

De profundis
clamaui ad te
Domine: Domine ex-

The Dirige.

kepeyth the, fall into a slombye.
No, he shall neither fal a slepe
nor slombye: whiche kepeyth
Israel.

Our lord kepeyth the, our lord
is thy defence: more than thy
right hande.

The Sonne shall not burne
thee by daye: nor the Moone
by nyghte.

Our lord kepeyth the from al
euill: oure lord kepeyth eyn
thy soule.

Oure Lorde kepeyth thy going
in and going out: from thys
tyne forth and euermore.

Lorde gyue them eternal rest:
and let continuall lyght shine
vnto them.

Capitulum.

Our lord kepeyth the from all
euill: he kepeyth eyn thy soule.
Antieme. If thou lorde.

Psalmus. cxxix.

From the deepe places
haue I called vnto thee
oh

(o lord) lord heare my voyce.
Let thyne eares be intentife,
to the voyce of my prayer.

If thou (lorde) wylte loke so
strayghly vpon sinnes: o lord,
who shall abide it?

But there is mercy with the:
and bycause of thy lawe, haue
I abyden the, o lorde.

My soule hathe abiden in his
worde: my soule hath trusted
in our lorde.

From the morninge watche
vnto night: let Israel trust in
our lorde.

For with our lorde there is
mercy: and his redemption is
plentuous.

And he shall redeme Israel:
from all the iniquities of it.

Lord gyue them eternal reste,
and let continuall lyght shine
vnto them.

Artheme

audi vocem meam.
Fiant aures tue i-
tendentes: in vocē
deprecationis mee.

Si iniquitates ob-
seruaueris dñe: dñe
quis sustinebit.

Quia apud te pro-
pitacio est: et prop-
ter legem tuam su-
stinui te domine.

Sustinuit aia mea
in verbo eius: spe-
rauit anima mea in
domino.

Acustodia matu-
tina; usque ad noctē:
speret israel in dño.

Quia apud domi-
num misericordia, &
copiosa apud eum
redemptio.

Et ipse redimet is-
rael: ex omnibus in-
iquitatibus eius.

Requiem eternam:
dona eis domine.

Et lux perpetua lu-
ceat eis.

Ant. Si iniquitates
obseruaueris domi-
ne: domine quis su-
stinebit:

Ant. Opera.

Psalm. cxxxvii.

Qonfitebor ti-
bi domine in
toto corde meo: qm̃
audisti verba oris
mei.

In conspectu ange-
lorum psallam tibi:
adorabo ad tēplum
sanctū tuū, & cōfite-
bor nomini tuo.

Sup misericordia
tua, & veritate tua:
quoniam magnifica-
sti super omne nomē
sanctum tuum.

In quacūq; die in
uocauero te exaudi
me: multiplicabis i
anima mea virtutē

Qonfiteant tibi dñe
omnes reges terre:
qz audierūt omnia
verba oris tui.

Et content in vñs
dñi: qm̃ magna est
gloria domini.

Qm̃ excelsus dñs
& humilia respicit: &

The Bridge.

AntHEME. If thou (lord) impu-
test mennes sinnes vnto them:
lorde who shall abyde it:

AntHEME. The workes.

The cxxxvii. psalme.

I Did I that make know
ledge to the with al my
hearte: for thou hast heard the
wordes of my mouth.

In the sight of aūgels I shall
syng to thee: I shall worship
the in thy holy temple and shall
confesse thy name.

Upō thy mercy & thy trouth,
for aboue all thyng thou hast
magnified thy holy name.

& han soeuer that I shall call
vpon the, heare me: thou shalt
encrease strength in my soule.

Let al the kinges of the earth
confesse the (O lord) for they
haue hearde all the wordes of
thy mouth.

And lette them syng in the
wayes of our lord: for greate
is the glory of our lord.

Hoꝝ our lord is high, & behol-
deth low thinges: and know-

eth

eth high thinges a farre.

If I walke in the middes of tribulation, thou wilt reconforte me: and vpon the cruelty of myne enemies thou hast extended thy power: and thy ryghte hande hath made me saue.

Our lord shall requite for me: lorde thy mercy is euerlasting: the workes of thine handes despise thou not.

Lord giue them eternall reste: And let continuall light shine vnto them. ¶ The Antheme.

Lord despise not the workes of thine handes.

¶ The versicle.
From the gates of helle.

¶ The Answer.
Lord deliuer theyr soules.

I heard a voyce.

¶ The songe of Mary.

My soule magnifieth our lord.

And my spirit hath reioysed in god my sauoure.

For he hath regarded the humilitie of his handmayden:

f. i. Be.

alta a lōge cognosce
Si ambulauero in
medio tribulatiōis
biuificabis me: & su-
per irā inimicōr me
orū extēd isti manū
tuam: et saluum me
fecit dextera tua.

Dñs retribuet pro
me, domine miseri-
cordia tua in secu-
lum: opera manū
tuarū ne despicias.
Requiem eternam
dona eis dñe, et lux
ppetua luceat eis.

¶ An. Opera manū
tuarū domine ne de-
spicias. ¶ A porta i-
feri. ¶ Erue domi-
ne animas eozum.

Antiphona.
Audiui vocem.
¶ Canticum Ma-
rie.

¶ Magnificat a
nima mea
dominum.

Et exultauit spūs
meus: i deo salutarī
meo.

¶ Quia respexit humili-
tate ancille sue: ecce

enim ex hoc beatam
me dicent omnes ge-
nerationes.

Quia fecit mihi ma-
gna qui potēs est: &
sanctū nomen eius.

Et misericordia ei⁹
a progenie in proge-
nies timentib⁹ eum
Fecit potētia i bra-
chio suo: dispersit su-
perbos mente cor-
dis sui.

Deposuit potentes
de sede: et exaltauit
humiles.

Esuriētes implente
bonis: et diuites di-
misi inanes.

Suscepit israel pu-
erū suū: recōdatus
misericordie sue.

Sicut locutus est
ad patres nostros:
abraham, & semini
eius in secula.

Requiem eternam
dona eis dñe: et lux

Behold now from henceforth
shall all generations call me
blessed.

For he that is mighty hathe
donie to me great thinges: and
blessed is his name.

And his mercye is alwayes
on thē that feare him, through
out all generations.

He hathe shewed strength
with his arme: he hath scatte-
red thē that are proude in the
imaginacions of theyr hertes.

He hath put downe the migh-
ty from theyr seates: and hath
exalted them of low degree.

He hathe fylled the hungrye
with good thinges: and hathe
sente away the ryche emptye.

He hath remembred mercye:
and hathe holpen his seruaunt
Israel.

As he promised to oure
fathers Abraham: and to hys
sede for euer.

Lord gyue them eternal rest:
and let continuall light shine
vnto

The Dintge.

unto them.

The anthem.

I haue hearde a voice from
heuen, sayinge: Blessed be the
deade, whiche dye in our lord.

Lord haue mercy on vs.

Christ haue mercy on vs.

Lord haue mercepe on vs.

Our father, whiche arte, &c.

Mayle Mary, &c.

The. cxlv. psalme.

Praise our lord (my soule)

I shall laude our lord
duryng my lyfe: I shall singe
to my god, so longe as I liue.

Trust ye not in princes, nor
in the children of me, in whom
there is no healthe.

My soule shall passe out, and
shall retourne in to his coun-
trei: in that day shal al they
cogitations peryshe.

Blessed is the man, whose hel-
per is the god of Jacob: whose
hope

perpetuus luceat eis.

Antyphona.

Audui vocem de ce-
lo dicentem: beati mori-
turi qui in dño mori-
untur.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Pater noster.

Ave maria.

Psalmus. cxlv.

Lauda anima
mea dominū
laudabo dominum
in vita mea: psallā
deo meo q̄ diu fue-
ro.

Nolite confidere in
principibus: nec in
filiis hominū i quib-
us non est salus.

Erubit spiritus me-
us et reuertetur in
terram suā: in illā
die peribunt oēs co-
gitationes eorum.

Beatus cuius de-
us Jacob adiutor ei-

spe s eius in dño deo
ipſius, q̄ fecit celum
& terrā: mare et ola
que in eis ſunt.

Qui cuſtodit ver-
tatem in ſeculū fa-
cit iudiciū inſuriam
pariētibus: dat eſcā
eſurientibus.

Domin⁹ ſoluī cō-
peditos: dominus il-
luminat cecos.

Dominus erexit e-
liſos: dominus de-
hgit iuſtos.

Dominus cuſtodit
aduenas: pupillum
& viduam ſuſcipiet
et bias peccatorum
diſperdet.

Regnabit dñs in ſe-
cula, deus tuus ſp̄s
in generatione & ge-
nerationem.

Requiem eternam
dona eis domine: et
lux perpetua luceat
eis.

Versus.

A porta inferi.

Reſponſorium.

The Verſe.

hope is in his lord god, whiche
made heauen and earthe, and
ſea, and all that be in them.

Which kepeth truth evermore
doeth iudgement to them that
ſuffre wronge, & giveth meate
to the hungrye.

Our lord loſeth the fettered:
oure lord giveth ſighte to the
blynde.

Our lord lyfteth vp them that
be fallen: oure lord loveth the
ryghtuous.

Our lord preferueth ſtraun-
gers: he ſhall defende the fa-
therles, and the wydowe, and
ſhall deſtrope the wayes of
ſynners.

Oure lord ſhall reigne ever-
more: thy god (o Sion) from
one generation to anot her.

Lorde give them eternall reſt.
And let continual light ſhine
vnto them.

The Verſicle.

From the gates of hell.

The Anſwere.

Lo: de

Lord deliuer they: soules.
plus. I trust to se the goodes of
our lord. In the lande of
lyfe. Lord God heare my
prayer. And gyue hearinge
to my clamour.

Let vs praye.

O Lord, to whom it is appo-
pried to be mercifull euer
and to spare, be merciful to the
soules of thy seruants of ech
kynd, and forgyue the al they:
sinnes, that they beyng loosed
from the bonds of death, may
deserne to ascend vnto life.

By Christe oure Lord.

God, the lord of pardon,
graunt vnto the soule of
thy seruant, (the peres minde
of whose deathe we haue in re-
membraunce) a place of reste,
the blissful quiete, and clerenes
of thy lighte.

By Christe our lord.

God, whiche haste caused
thy seruants in pontifi-
call dignitie, to be accompted

Erue domine a sag
coru. Credo vide
re bona dñi. In
terra biuentium.
Dñe exaudi oratio
nē meam. Et cla
mor meus ad te ve
niat.

Oramus.

De cui propi
ū est misereri
seper et parcere, pro
picare alab⁹ famu
lorū famularumq;
tuarū, et oīa eorum
peccata dimitte: vt
mōrtis vinculis ab
soluti trāsire mereā
tur ad vitam. Per

Deus indulgē
tiam dñe, da aīe
famuli tui vel famu
le tue. cuius an
niuersaria rīū depositi
onis diē cōmemora
mus, refrigeriū le
dē, quietis beatitu
dinem et lumenis tui
claritatē per christū

Deus qui in
ter apostoli
cos sacerdotes famu
ulos tuos pontifi

calli dignitate cense-
feri fecisti: presta q̄s
ut quorū vicem ad
hōz am gerebant in
terris: eorū perpe-
tuo consortio leten-
tur in celis. Per
Christū dominum.

O Deus benie-
largoꝝ et
humane salutis a-
matoꝝ, q̄s clemētiā
tuam: ut n̄carū cō-
gregationū fratres
& soꝝoꝝ qui ex hoc
seculo transferunt:
intercedente beata
maria semper vir-
gine, beato Michae-
le archāgelo cū oib⁹
sanctis tuis, ad per-
petue beatitudinis
cōsoꝝtiū puenire cō-
cedas. per Christū.

Fidelium deus
oīm conditoꝝ &
redemptoꝝ anima-
bus oīm fidelium
defunctoꝝ remissio-
nem cūctoꝝū tribue
peccatoꝝū: ut indul-
gentiam quam sem-
per optauerunt,

among the priestes apostolike,
graūt we besech the, that they
may enioy in heauen the con-
tinuall company of thē, whose
office they did beate somtime
here in earth. By Christ.

O God the graūtour of par-
don, and the loueꝝ of mā's
saluacion, we beseeche thy mer-
cy, that thou wilt suffre the cō-
gregacions of our brothers &
systers, beinge departed out of
this world, through the inter-
cession of blessed Mary the vir-
gin, & saynt Mychell the arch-
aungell, and all holy sayntes,
to come to the congregacion
of euerlasting felicitie.

By Christ our loꝝde. Amen.

O God, that arte crea-
tour and redemer of all
faithfull people, graunte vn-
to the soules of all trewe bele-
uers, beinge deade, remission
of al theyꝝ synnes, that through
denoute prayers they may at-
tayne thy gracious pardon,
which

The Dirige

which they haue alway defy-
red. Which shalt com to iudge
the quicke and the deade, and
the world by fyre. Amen.
God haue mercy on al chrysten
soules. Amen.

Matyns for the deade.

Antheme. Direct good lord.

The. v. psalme.



DO R D E perceiue my
wordes wyth thyne
eares: vnderstande my
clamoure.

Take hede to the voee of my
prayer: my kyng and my God
For vnto the wyl I pray (O
Lorde) early shalt thou heare
my voyce.

Early shal I stand by the, and
I shal see: for thou arte a God,
not fauouringe iniquitie.

Nor the maligne shall not
dwell neare the: neyther shall
the vnrighuous abide before
thine

ptis supplicationib⁹
consequatur. Qui
uenturus es iudica
re viuos & mortuos
et seculū p ignem.
Amen. Requiescāt
in pace. Amen.

Ad matutinas p
defunctis.

Ant. Dirige domine

Psalmus. v.

VERBA mea au-
ribus percipe
dñe itellige clamo-
rem meum.

Intende voci ora-
tionis mee: rex me⁹
et deus meus.

Quoniam ad te o-
rabo domine: mane
exaudies vocē meā.

Mane audabo tibi &
videbo: quia non de-
us volens iniquita-
tem tuas. (I) sup ha-
bitabit iusta te ma-
lignus: neq perma-
nebunt iniusti ante

oculos tuos.

Odisti oēs qui operantur iniquitatē: perdes oēs qui loquuntur mendacium.

Vitū sanguinum et dolosū abhominabitur dñs, ego autē in multitudine misericordie tue.

Intrabo in domū tuā adorabo ad templum sanctum tuū in timore tuo.

Office deduc me i iusticia tua ppter inimicos meos: dirige in conspectu tuo viam meam.

Quoniam non est forte corū veritas: cor eorū vanū est.

Sepulchrū patēs est guttur eorū, lingua suis dolose agebant: iudica illos deus.

Necidant a cogitationibus suis secundum multitudinem impietatum eorum expelle eos quoniam irritauerunt te domine.

The Dirige.

thine eyes.

Thou hast hated al that doo iniquitie: thou shalt destroye al that speake falshode.

A mā that is bloudy and deceitful, our lord dothe abhorre: but I through the plentuousnes of thy mercy.

Shal entre in to thine house: I shal pray at thy holy temple in thy feare.

Leade me lord in thy rightuousnes: bicause of mine enemies directe any waye in thy syghte.

Hor in the mouth of theym there is no truthe: the herte of them is full of vanytpe.

The throte of them is an open graue: discretfully haue they done with their tongues: iudge them, o god.

Let them fal from their cogitations: accordig to the greatnes of their wickednes expell them, for they haue stirred the to anger, lord.

And

The Dirige.

And let all reioyce that trust
in thee: they shall euermore be
glad, and thou shalt dwell a-
monge them.

And they shall glory in thee, al
that loue thy name: for thou
wilt blyſſe the righteous.

Lord thou hast couered vs, as
it were with a ſhyld of thy
good wyll.

Lord giue them eternall reſt:
and let continuall lyght ſhine
vnto them.

The anthem.

Direct good lord, my way in
thy ſyghte.

Antienne. Turne the lord.

The vi. Plaine.

Lord rebuke me not in
thy furie: neyther cha-
ſten thou me in thine anger.

Haue mercy on me lord, for I
am ſycke: heale me lord, for my
bones are brouſed.

And my ſoule is verie ſore
troubled: but how longe lord.

Turne thee lord, and deliuer
my ſoule: ſaue me for thy mercy

G.i.

Ho

Exultentur omnes
qui ſperant in te: in
eternum exultabunt
& habitabis in eis.

Et gloriabuntur in
te oēs qui diligunt
nomen tuum quia tu
benedices iuſto.

Domine ut ſcuto
bone voluntatis tue
coronasti nos.

Requiem eternam
dona eis domine: et
lux perpetua luceat
eis.

Antiphona.

Dirige dñe de⁹ me-
us in conſpectu tuo
viam meam.

ii. Convertere.

Psalmus. vi.

Domine ne in
furore tuo ac-
guas me, neq; ira-
tua corripias me.

Misereri mei dñe:
quia infirmus ſum: ſa-
na me dñe quia con-
ſtrata ſunt oſſa mea.

Et anima mea tur-
bata eſt valde: ſed
tu dñe ſequere.

Convertere dñe & ſe-
ripe animam meam: ſal-
uum me fac propter
miſericordiam tuam.

Quoniam non est
in morte qui memor
sit tui: in inferno aut
quod confitebitur tibi:

Laboravi in gemitu
meo: lauabo per si-
gulas noctes lectum
meum: lachrimis meis
stratum meum riga-
bo.

Turbatus est a fu-
rore oculus meus:
inueteravi inter omnes
inimicos meos.

Dilcedite a me omnes
qui operamini ini-
quitatem: quoniam
exaudiuit dominus
vocem fletus mei.

Exaudiuit dominus de-
precationem meam:
dominus orationem meam
acceptam suscepit.

Erubescant et con-
turbentur vehementer
omnes inimici mei:
conuertantur et erubescant
valde velociter.
Requiem eternam
dona eis domine: a-
lux perpetua luceat
eis.

Antiphona.

The Dirige.

Now there is none in death
that hath minde of thee: and
in helle, who wil acknowledge
thee:

I haue laboured in my so-
row, I shall euery night wash
my bedde: with teares shall I
weate the place where I lye.

Myne lye is troubled with
woodnes: I haue wahren olde
among all myne enemies.

Auoyde from me all ye that
worke wickednes: for our lord
hathe hearde the noyse of my
wepinge.

Our Lorde hathe hearde my
prayer: our lord hath receyued
my petition.

Let all mine enemies be great-
ly ashamed and confounded,
let them be ashamed and con-
founded very quickly.

Lord geue them eternal rest:
and let continuall light shyne
vnto them.

The antheim.

Turne

Turne thee lord and deliuer
my soule: for he is not in death
that hath the mynde of the.

The Anthemie.

Nest any tyme.

The. vii. psalme.

Lord my god, in the haue
I trusted: saue me from al
that persecute me, and deliuer
me.

Nest any tyme they deuoure
my soule as a lion, whilst ther
is none that may redeime nor
saue me.

Lorde god if I haue done
this thynge: if wickednes be
in myne handes,

If I haue requited euill to
them that dyd for me: let me
than worthely falle in to myne
enemyes handes.

Let an enemye persecute my
soule: let hym take it and tread
downe my lyfe in earthe, and
bringe my glory in to duste.

G. ii.

A ryle

Conuertere dile et
eripe animam meā:
quoniam non est in
morte q̄ memor sit
tui. Antiphona.
Ne quando,

Psalmus. vii.

Domine deus
meus in te spe
raui: saluum me fac ex
omnib⁹ persecuti-
b⁹ me, et libera me.

Ne quando rapiat
ut leo animā meā:
dum non est qui re-
dimat neq; qui sal-
uum faciat.

Domine deus me⁹
si feci iniquitas: si est ini-
quitas in manibus
meis.

Si reddidi retribu-
entibus mihi mala:
decidā merito ab in-
imicis meis inanis.

Persequatur iuni-
cus animam meā:
comprehendat & co-
culet in terra vitā
meam: & gloriā meā
in puluere deducat.

Eurge dñe in ira
tua: & exaltare iñi-
bus inimicorū meorū.

Et erurge domine
deus me⁹ in precep-
to quod mandasti: &
synagoga populorū
circundabit te.

Et propter hanc in-
altum regredere do-
minus iudicat po-
pulos.

Iudica me domine
secundum iusticiam
meam: et secundum
innocentiam meam
super me.

Consumetur ne-
quitia peccatorū et
diriges iustū: ser-
tang corda & renes
deus.

Iustum adiutorū
meum a domino: q̄
saluos facit rectos
corde.

Deus iudex iustus
fortis & patiens: nū-
quid irascitur per li-
gulos dies.

Nisi conuersi fueri-
tis gladium suū bi-

The Bridge

Aryse lord in thy wrath: and
be exalted in the countries of
mine enemyes.

And aryse my lord god in the
precepte that thou haste com-
maunded: and the congregati-
on of people shall compasse
thee.

And for the same goe by a
gayne on highe: oure lord iud-
geth nations.

Iudge me lorde according to
my iustice: and procede vpon
me accordinge to myne inno-
cencye.

Let the wickednes of synners
be consumed, and thou shalt
ordre the iust: o god, that enter
chest heart and reynes.

My iuste helpe is from God,
whiche preserveth the righte-
ous in herte.

Oure Lorde is a iuste iudge,
stronge and pacyent: is he an-
gry all tynes.

Except ye be touned he hath
taken hys sword: he hath
ben-

hended his bowe, and hathe
made it redy.

And hath prepared in it ves-
sels of deathe: he hathe made
his arrowes hotte.

No he bredeth iniustice, he
hath conceived sorowe: and
hathe brought forth vngodly-
nes.

He hathe opened a lake and
digged it out: and hathe fallen
in to the pytte that himselfe
made.

Let his sorow be tourned by
on his owne head: and let his
wickednes fall vpon his owne
crowne.

I shall make knowledge to
our lord accordinge to his iu-
stice: & shall singe to the name
of our lord most highest.

Lord giue them eternall rest:
and let continuall light. Shyne
vnto them.

The anthem.
Leste any thinge be marraied

brauit: arcu suū telē
dit et parauit illū.

Et in eo parauit
bala mortis: sagit-
tas suas ardentib⁹
effecit.

Ecce parturit in iu-
sticiam concepit do-
lorem: et peperit ini-
quitatem.

Lacum aperuit et
effodit eum: et inci-
dit in foueam quam
fecit.

Conuertetur dolor
eius in caput eius:
et in verticem ipsi⁹
iniquitas eius des-
cendat.

Confitebor domino
secundum iusticiam
eius et psallam no-
mini dñi altissimi.

Requiem eternam
dona eis dñe: et lux
perpetua luceat eis.

When thoua.
Quando rapiat:

my

vt leo animā meā:
dū non est qui redi-
mat, neq; qui saluū
faciat.

Ceterus.

A porta inferi.

Responsorium.

Credite aīas eorū.

Pater noster. &c.

Et ne nos. Sed li-
bera nos.

Lectio prima.

PArce mihi do-
mine, nihil enim
sunt dies mei.

Quid est homo q;
magnificas eū: aut
quid apponis erga
eum cor tuum.

Visitas eum diluc-
lo: et subito probas
illum.

Usquequo non par-
cis mihi nec dimittis
me: vt glutiam
saluam meam.

Peccant. Quid faci-
am tibi, o custos

The Dirige.

my soule as a lyon, when there
is none that will redeme it,
nor saue it.

The versicle.

From the gates of helle.

The answer.

Lord deliuer theyr soules.

O ur father. And lede vs not.
But deliuer vs.

The syzle lesson.

Spare me o lord my day-
es be brieve and shorte,

For what is the man whome
thou doest magnifie,
Or why from him thine heart
doest thou transpote,

Comfortinge him in the mor-
ning: and so deynly

Thou temptest hym agayne
with aduersitye,

Why doest thou not so muche
as suffice me a litle,

That I may tary the swallo-
ynge of my spitle:

Forde I haue offended and
what shal I do,

Thou

The Dirige.

Thou that orderyst man in e-hominum.
very thinge,

why woldest thou make me to
swarue from the so,

And makest me to be myne
owne vndoinge:

whie takest thou not from me,
my sinful liuing:

Lo howe in duste I slepe wō-
ders fast,

And if thou tarpe a while all
helpe will bee past.

The aunswere.

I herelye thynke, and beleue
surelye,

That my redeemer is eterne
on lyue,

And that at the laste daye fi-
nally,

Out of the erth who so it deny
I shal aryse, and shall againe

reuyue,

And in my fleshe I shal plain-
lye see,

My god my sauoure whiche
hath redemed me.

Quare posuisti me
contrarium tibi: et

factus sū mihimet
ipsi grauis?

Cur non tollis pec-
catum meū: & qua-

re non aufers ini-
quitatem meam.

Ecce nunc in pulue-
re dormio: et si ma-

ne me quesieris, nō
subsistam.

Responsorium.
Credo quod redēp-

tor meus uiuit: et

in nouissimo die de-
ra surrecturus sū.

Et in carne mea ui-

debo deū saluato-

rem meum.

The

The Dirige.

The versicle.

Quem visurus sum whom I shall beholde, and se
in very dede
ego ipse et nō alius: As perfectly as any is able to
deuise,
et oculi mei cōspex- None other it is, that shall see
runt sunt. in my stede,

Et in carne mea vi- But I my selfe, with these pre-
scent eyes,
debo deum saluato Shall him behold in most per-
fyte wyse:

rem meum. And in my fleshe I shall plain
lye see,

My god, my saviour which re-
demed me.

LECTIO. II.

T Edet animam

meā vite mee.

Dimittam aduer-

sam me eloquium

meum.

Loquar in amari-

tudine anime mee,

Dicam deo:

Noli me condemnare

The second lesson.

My soule is full wearye of
this life that I leade,
And of this worlde full litle
doth it recke,
But suffre me a while, againe
my selfe to pleade,
That for very bytter anguish
my wordes out they breake
And paine maketh my soule to
god thus to speake,
Thou god take from me thy
condempnacyon,

Shewe

Shew me why thou handlist
me on this fassion:

I wene that thou doest some
pleasure take,

Thus with calamitie me to
ouerpresse,

whiche am the very worke
that thy handes did make:

Thou art of counsell with the
wicked as I gesse,

And wilt thou helpe them in
their wyckednesse:

Be thine eyes fleshy as other
mennes be:

And seest thou none otherwise
than other men dose:

Be thy dayes like to the dayes
of other men:

Thy yerres and times be not
they also

In no other maner or fassyon,
then

Be the yerres of men which so
sone ouer go:

By sinne and inquitie whye
enserchest thou so:

And yet thou knowest that in
h.i. me

Iudica mihi cur me
ita iudices.

Quoniam bonū ti-
bi videtur, si calum-
nieris et opprimas
me opus manuum
tuarum:

Et consiliū impi-
orum adiungis.

Quoniam oculi car-
nei tibi sunt:

Sicut sicut videt ho-
mo, et tu videbis.

Quoniam sic ut dies
hominis dies tui,
et anni tui sicut hu-
mana sunt tempora:
Ut queras iniquita-
tem meam, et pecca-
tum meum scrutere-
ris:

Et scias: quia nihil
impium fecerim.

Cum sit nemo qui
de manu tua possit
erue re.

Responſorium.

Qui Lazarum re-
ſuscitaſti a monu-
mento fetidum.

Tu eis Domine do-
na requiem, et locū
indulgentie.

Oratio.

Qui venturus es
iudicare viuos et
mortuos, et ſeculum
per ignem,

The Dirige.

me no tynne ſhalbe fande,
Syth no man may eſcape thy
mortall hande.

The verſicle.

O bleſſed god which by myra-
cle diuine,
Dydeſt reyle by Lazar from
his ſepulture,
whan he in theſame foure
days had line,
So that his body beganne to
ſauour,
Lyke as it fareth by euerye
creature,
Graunt them reſte that from
hens are diſcended,
And gyue them pardon wher
they haue offended.

The anſwere.

Thou that ſhalte come to
iudge and gyue ſentence,
vpon quicke and deade and
the worlde ouer all,
And by burning fyre ſhalte
trye the conſcience,
Of euerye creature in iudge-
ment generall,

which

which to escape maye no man
mortall,
Graunte them rest that from
hence are discended,
And gyue them pardon wher
they haue offended.

Tu eis domine do-
na requiem, et locū
indulgentie.

The thirde lesson.

Lectio tertia.

Ahy handes (good lord)
haue me made and for-
med,
In euery parte al in compasse
rounde,
And shall I nowe againe so
sone be ouer tourned,
Remembre how thou madest
me lyke clay out of the ground,
Nowe againe to duste shal I
so sone redound:
Like soft milke hast thou not
me dressed,
And like vnto chese hast thou
not me pressed,
with skinne and flesh also for
the nones,
Thou haste me enclosed and
therwith ouerclade,

MAn⁹ tue do-
mine fecerūt
me.

Et plasmauerunt
me totum i circuitu.
Et sic repente preci-
pitas me:

Memento queso
quod sicut lutum fe-
ceris me.

Et in puluerem re-
duces me.

Nonne sicut lac
mulsisti me: et sicut
caseum me coagu-
lasti:

Pelle et carni-
bus vestisti me:

h. ii.

And

The Dirige.

Omnibus & nervis And eke also with synowes &
compegisti me. with bones
Vitam et misericor- Thou haste compacte me, and
diam tribuisti mihi: stronge thou hast me made.
et visitatio tua cu- Lyfe and mercye of the also I
stodiuit spiritū meū. had,
And with thy goodnes & thy
visitacion,
Thou hast continually bē my
preservation.

Responsorium.

Domine quando
beneris iudicare t-
ram: vbi me abscon-
dā a vultu ire tue:
Qz peccavi nimis
in vita mea.

Ceterus.
Commissa mea pa-
uesco, & ante te cru-
beko,

The Answer.

O good lorde, in what maner
place,
Maye I hyde my selfe in that
fearefull houre, (face,
Away from thy most glorious
Whā that thou as sonetaigne
Emperour,
The world shalt iudge, by thy
wonderous power:
For I knowe well that in my
life dayes,
I haue sinned much by many
sondry wayes.

The versicle.

For of my synnes I am full
sore adrad,
I shalbe ashamed before thee
to

The Dirige.

to appere,

Whan thou shalte come to
iudge both the good and bad,

Neuer suffer for thy mercye
dere,

That I be condemned than
before thee there.

For I knowe well that in my
lyfe dayes,

I haue synned muche by ma-
ny dyners wayes.

The antheame.

In a place.

The .xxii. psalme.

Our lord ruleth me, and no-
thinge shall fayle me: in a
place of pasture there hath he
fet me.

He hath brought me vpon a
fresh water: he conuerteth my
soule.

He hath led me vpon the pa-
thes of iustice: for his names
sake.

Howe although I walke in the
mids of the shadow of death:
I shal feare no harme, for thou
arte with me.

Cum veneris iudi-
care, noli me con-

dempnare.

Quia peccauit nimis

in vita mea.

Antiphona.

In loco.

Psalmus .xxii.

Dominus regit
me, et nihil mi
hi deerit: in loco pas-
cuae ibi me colloca-
uit.

Super aquam re-
fectionis educavit
me: animam meam
conuertit.

Deducit me super
semitas iusticie: pp-
ter nomen suum.

Nam et si ambula-
uero in medio um-
bre mortis: non ti-
mebo mala quonia
tu mecum es.

Thy

Virga tua et baculus tuus: ipsa me consolata sunt.

Parasti in conspectu meo mensam: aduersus eos qui tribulant me.

Impinguasti in oleo caput meum: et calix meus inebrians quā preclarus est.

Et misericordia tua subsequetur me: omnibus diebus vite mee.

Et ut inhabitem in domo domini in longitudinem dierum.

Requiem eternā dona eis dñe: et lux perpetua luceat eis.

Cantiphona.
In loco pascue ibi me collocauit.

Cantiphona.
Relicta.

Psalmus. cxxiii.
In te dñe lauaui animā meā: deus meus in te confido, non erubescam.

Neque irideant me

The Dirige.

Thy staffe and thy rod: they haue comforted me.

Thou hast prepared a table in my syghte against the that trouble me.

Thou hast coupled myne heade in oyle: and my cup being full is right goodly.

And thy mercy shall folowe me, all the dayes of my lyfe.

And that I may inhabite in the house of our lord: for the lengthe of my dayes.

Lord gyue them eternal rest: and let continuall light shine vnto them.

The Antheme.

In a place of pasture, there hath he set me.

The antyeme.

The defaultes.

The. xliii. psalme.

As to oure lord haue I lyfte vp my soule (my god) in thee I truste: lette me not be ashamed.

Nor lette nat my enemyes mocke

inocke me: for truelye all that
euer trust in thee shall not be
confounded.

Let all them be confounded,
that worke wyckednes in
bayne.

Good lord shew me thy waies:
and teache me in thy pa-
thes.

Direct me and teache me in
thy truthe, for thou arte god
my sauour: and I haue suste-
ned the all the hole daye.

Hauue mynde good lord of
thy mercyfulnes: and of thy
mercyes which euer haue be.

The offences of my yonthe:
nor myne ignoraunces doe
thou not remembre.

Thou for thy goodnes good
lord: haue mynde of me, accor-
dyng vnto thy mercy.

Our lord is swete and righ-
tuous: for thys shall he giue
a lawe to them that goe oute
of the waye.

inimici mei: etenim
vniuersi qui sustinent
te non confundentur

Confundantur om-
nes iniqua agentes
superuacue.

Vias tuas domine
demonstra mihi: &
semitas tuas edoce
me.

Dirige me in veri-
tate tua: & doce me:
quia tu es deus sal-
uator meus, et te su-
stinui tota die.

Reminiscere mise-
rationū tuarū dñe:
& mīaz tuarū que a
seculo sunt.

Delicta iuuentutis
mee: & ignorantias
meas ne memineris

Secundū mīam tu-
am memēto mei tu:
propter bonitatem
tuam domine.

Dulcis et rect⁹ do-
minus: propter hoc
legem dabit delin-
quentibus in bīa.

He

Diriget m̃suetos
in iudicio : docebit
mites bias suas.

Universe vie dñi
misericordia & veritas,
requiruntibus
testamentū eius, et
testimonia eius.

Propter nomen tu
um domine propici-
aberis peccato meo
multum est enim.

Quis est homo qui
timet dominum: le-
gem statuit ei in vi-
a quem elegit.

Anima eius in bo-
nis demorabitur: et
semen eius heredi-
tabit terram.

Firmamentum est
dominus timentib⁹
eum : et testamentū
ipsius vt manifeste
tur illis.

Oculi mei sēper ad
dominum quoniam
ipse euellet de laq̃o
pedes meos.

Respice in me, et mi-
serere mei: q̃z vnice⁹

He shall directe the mylde in
iudgement : he shall teach the
meke his wayes.

All the wayes of oure lord
are mercy and veritie: to them
that require his testamēte and
his promises.

For thy names sake good
lord, thou shalt haue mercye
on my sinne : for truelye it is
greate.

Who is the man that feareth
our lord: he hath ordeyned a
law to him in the way whom
he hath chosen.

Hys soule shall dwell in good-
nes: and his seede shall inherit
the earthe.

Our Lorde is a sure ground
to them that fere him: and his
testament that it maye be ma-
nifested to them.

Mine eyes be euer to our lord:
for he shall pul my foote out of
the snare.

Looke vpon me, and haue mer-
cy vpon me : for I am alone
and

and poore.

The tribulacions of my
hearte be multiplied: deliuer
me from my necessities.

Beholde my humilitie, and
my labour: and forgyue all
my fautes.

Beholde myne enemies, for
they be multiplied: and they
haue hated me with a wicked
hate.

Repe my soule, and deliuer
me: I shall not be ashamed,
for I haue trusted in the.

Innocentes and good men
haue cleued vnto me: for be-
cause that I haue sustained
thee.

O god deliuer Israel, from
all tribulacions.

Orde gyue theym eternall
reste: and let continuall light
shyne vnto them.

The anthem.

The defaultes of my youthe,
and my ignorauncies remem-
bre not, o lord.

i. i.

The

sum ego.

Tribulationes cor-
dis mei multiplica-
te sunt: de necessita-
tibus meis erue me.

Uide humilitatem
meam, et laborem me-
um; & dimitte vni-
uersa delicta mea.

Respice inimicos
meos quoniam mul-
tiplicati sunt & odio
iniquo oderunt me.

Custodi animam me-
am, & erue me: non
erubescam, quoniam
speraui in te.

Innocentes & recti
adheserunt mihi: quia
sustinui te.

Libera deus Isra-
el: ex omnibus tri-
bulationibus.

Requiem eternam
dona eis domine: & lux
perpetua luceat eis.

Antiphona.

Delicta iuventutis
mee, & ignorantias
meas, ne memine-
ris domine.

Antiphona
Credo videre.

Psalms. xxi.
Dominus illumi-
natio mea, et
salus mea: quem ti-
mebo.

Dominus protec-
tor vite mee: a quo
trepidabo.

Cum appropiant
super me nocentes:
ut edant carnes me-
as.

Qui tribulant me
inimici mei: ipsi in-
firmati sunt, et ceci-
derunt.

Et confisus est ad-
uersum me castra:
non timebit eos mea.

Si egurgat aduer-
sum me praelium: in-
hos ego sperabo.

Unus petii a domino,
hanc requiram: ut
inhabitarem in domo
domini: omnibus di-
ebus vite mee.

Ut videam volun-
tatem domini: et

The Dirige.

CThe Antienne.

I truste to see.

CThe. xxi. Psalm.

Our lord is my light &
my health: whom shall
I feare?

Our lord is the defender of
my life: of whome shall I be
adrad:

Why lest euyl doers appoch
vnto me, for to deuoure my
fleshe.

Myne enemies, which trou-
ble me: they were made weake
and fell downe.

If they pytche paylions a-
gaynst me: my heart shall not
feare.

If a bataile rise against me:
I shall truste in it.

One thinge haue I asked of
our lord, that I shall require:
that I maye inhabite in the
house of our lord all the day-
es of my lyfe.

That I may see the will of our
Lorde: and maye byspte bys-
tem

temple.

For he hath hyd me in hys tabernacle in the euill daye: he hath defended me in the secret place of his tabernacle.

He hath exalted me vpon a rocke, and now he hath exalted myne heade aboue myne enemyes.

I haue gon about, and haue offered in his tabernacle: I shal synge the sacryfice of inuocation, and shall saye a psalme vnto our lord.

Hear my voyce lord, wher with I haue cried vnto thee: haue mercy on me, and heare me.

Myne heart hath sayd vnto thee, my face hath sought the: thy face lord I shall desyre.

Tourne not thy face awaye from me, do not swarne from thy seruante in thy wrathe.

Be myne helper, forsake me not: nether despise thou me (o i. ii. god) my

hilitem ceptum et.

Quoniam abscondit me i tabernaculo suo: in die malorum protegit me i abscondito tabernaculi sui.

In petra exaltauit me, et nunc exaltauit caput meum super inimicos meos.

Adreuiui et immolauit in tabernaculo eius: hostiam benedixisti ei: et psalmum dicam domino.

Exaudi domine vocem meam, qua clamaui ad te: miserere mei, et exaudi me.

Tibi dixit cor meum exquisiuit te facies mea: faciem tuam domine requiram.

Ne auertas faciem tuam a me: ne declines ira a seruo tuo.

Adiu'tor me? esto ne derelinquas me: neque despicias me, deus

salutaris meus.

Qui pater meus & mater mea derelinquerunt me: dominus autem assumpsit me.

Regem pone mihi domine in via tua: & dirige me in semita recta propter inimicos meos.

Ne tradideris me in animas tribulationis meae: quoniam insurrexerunt in me testes iniqui, & mentita est iniquitas sibi.

Credo videre bona domini: in terra viventium.

Expecta dominum, firiliter age: et confortetur cor tuum, et sustine dominum.

Requiem eternam dona eis domine: et lux perpetua luceat eis.

CAntiphona.

Credo videre bona domini: in terra viventium.

The Dirige.

my saviour.

For my father and my mother haue forsaken me: but our lord hath receyued me.

Lorde set me a lawe in thy waye: & leade me in a straight path in spyte of myne enemies.

Let me not go after the mindes of them that trouble me: for vniuste witnesses haue risen against me: and wyckednes hath lied vnto them.

I trust to see the goodnes of our lord: in the lande of the lyuinge.

Looke after our lord, do manfullye: and let thine heart be comforted, and abyde oure lord.

Lorde graue them eternall reste: and let continuall light shyne vnto them.

The antheme.

I truste to se the goodnes of our lord; in the lande of the lyuinge.

The

The Dirige.

C The berles.

The rightuous Halbe in e-
ternall remembraunce.

C The Answer.

He shall not feare euill spea-
kyng.

Oure father. And leade vs
not. But delyuer vs.

C The fourth Lesson.

How sore am I ladē with
synne and wickednes,

Lord of thy goodnes, I pray
the let me knowe

My curled actes and greate
vnryghtuousnes,

woherby my soule in daunger
is and wo:

Thy face alas why hydest
thou me fro:

Entreatinge me with like ex-
tremitye,

As if I were thy mortall ene-
mye.

Agaynste a leafe that tol-
led is with wynde,

Thou shewest thi power, thy
forte and thy might,

And

Cactus.

In memoria eter-
na erit iustus.

C Responsorium

Auditione mala
non timebit.

Pater noster. Et ne
nos. Sed libera
nos.

C Lectio quarta.

Quanta ha-
beo iniquita-

tes et peccata:

Scelera mea atq;

delicta ostende mihi:

Cur faciem tuam

abscondisti

Et arbitraris me in

amicum tuum.

Contra folium qd

vento rapitur osten-

dis potentiam tuā.

Et stipulam siccam
persequeris.

Scribis enim con-
tra me amaritudi-
nes,

Et consumere me
his peccatis adoles-
centie mee.

Posuisti in neruo
pedem meum,

Et obseruasti om-
nes semitas meas,

Et vestigia pedum
meorum considerasti.

Qui quasi putredo
consumendus sum,
et quasi vestimen-
tum, quod comedi-
tur a tineis.

Responsorium.

Deu mihi dñe, quia

And dost me persecute, which
by very kinde

Am as the drye stubble, or
straw that is light,

Synce against me thou doest
bytterly wright,

And wilte (as I thinke) me
btterly by cast

For the faultes of my youthe
that are done and paste.

By fete in stockes set thou
hast fast,

Awayting right narrowlye
al my hole trade,

Insomuch that my fote step-
pes numbred thou hast,

And neuerthelesse whē death
shall intrude,

As the rotten donge I must
away fade:

And sodenlye my fleshē shall
tourne to wormes meate,

Lyke as a garment that mo-
thes do waste and eate.

The aunswere.

Alas (good lord) and wela-
waye,

The Dirige.

For my lyfe euyl spente my peccauynis in bi-
 soule is affrayde,
 what shal I do or what shal
 I saye:

ta mea: quid faciam

miser, vbi fugiam,

whether shal I flee thus wo-
 fully arayde,

nisi ad te deus me-

But vnto thee (lord) for mer-
 cy and ayde:

us, miserere mei.

which for to graunte I hum-
 bly thee pray,

Dum veneris in no-

whan thou shalt come, at the
 latter daye.

ultimo die.

The versicle.

¶ Versus,

My soule within me is trou-
 bled right sore,

Anima mea turbata

with greuous sorowe & depe-
 repentance,

tu es balde.

Of my manyfolde synnes, con-
 mytted before,

Sed in domine suc-

By very frapltie of humaine
 ignorance:

curre et.

But yet good lord in al such
 greuaunce,

Dum veneris in no-

It for to succoure, I humblye
 the pray,

ultimo die.

Whan thou shalt come at
 the latter daye.

The

Lectio quinta.

Homo natus
De muliere,

breui viuens tem-
pore,

Repletur multis mi-
seriis.

Qui quasi flos egre-
ditur, Et conteri-
tur: et fugit velut
hmbra,

Et nunq̃ in eodem
statu permanet.

Et dignum ducis su-
per huiusmodi a-
perire oculos tuos,
et adducere eum te-
cum in iudicium:

Quis potest facere
mundum de imitia-
do conceptum semi-
nez

The Dirige.

The fyfte lesson.

The mā that procedeth
from hys mothers

wombe,
Whose lyfe in thys worlde is
shorte and transitorie,
And in conclusion is caste in
to a tounbe,
Fulfylled is with manyfolde
miserie,

Most like to a flower that fa-
deth naturally,
And lyke vnto a shadowe
doth vanyshe and abate,
Neuer continuing in one like
estate.

And thinkest thou it mete
eyther els convenient
vpon such a one so narrowly
to spyre:

Oz to contende with him in
iudgement,
For who is able by craft oz
pollecyre

A thinge infect with synne to
purifie:

which was vncleane from his
con-

The Dirige.

concepcion:

No man surely but thou god
alone:

Short be the dayes of mā-
nes life here,
Hys yeres thou hast counted,
Iust is the numbze,
Thou hast appoynted his
time so nere,
which neuer shall passe, ney-
ther ouer ne vnder.

Suffre him then a while, and
no more him encomber,
Untyll that day come that he
hath longe desired,
Which he hath looked for as a
seruaunt hyred.

The answer.

Lozde I beseeche the to race
out of mynde,
My greuous synnes & greate
impietie,
whiche I of all other moſte
cursed and vnkynde,
haue daylye commytted a-
gainst thy maiestie,
whiche byrge my soule in
k.i. Great

Nonne tu qui solus
es:

Breues dies homi-
nis sunt.

Numer⁹ mensum
eius apud te est.

Constituisi termi-
nos eius, Qui pre-
teriri non poterunt.

Recede ergo paulu-
lum ab eo, vt quies-
cat, Donet optata
veniat: et sicut mer-
cenarii, dies eius.

Responsorium.

Ne recorderis pec-
cat mea domine,

Cum veneris iudi-
care seculum per
ignem.

Oratio.

Dirige domine de-
us meus in conspec-
tu tuo viam meam.

Dum veneris iudi-
care seculum per ig-
nem.

The Dirige.

Great perplexitie,
whereof thy pardon moste
meekely I desyre,
Whē thou shalt come to iudge
the worlde by fyre.

The versicle.

Please it the (lord) my waies
to directe,
So eyn alwaies in thy blec-
sed sight,
That I may deserue among
thy elect,
Euer to beholde that glory-
ous light,
wherein thou raignest as a
god of might:
Thither to bring me I hum-
bly thee requyre,
whē thou shalt come to iudge
us by fyre.

Oratio sexta.

Quærit mibi hoc
tribuat ut in
inferno ptegas me.
Et abscondas me,
donec pertranseat
furoꝝ tuus.

The first lesson.

Who cā assure me that
thou wilt me defend,
In the lowe place and me to
hyde secretly,
Untyll thy fure be past and
at an ende,

And

The Dirige.

And to appoynte me a time Et constituas mihi
certainly,

when it may the please for to tempus in quo re-
reminde me,

For what do I force to suffre corderis mei.

deathe and paine,

Synce that the deade shall Putas nemortuus

onterpse againe. homo rursu uiuete

All the longe time of thys Cunctis diebus qui

life mortall,

whiche as a souldiour led I bus nunc milite.

haue in payne,

By hope and trust hath ben Expecto donec

in speciall,

To chaunge this life that is beniat immutatio

momentayne,

Into the same that is heuen- mea.

ly and certayne:

wherto whan it likes the me Uocabis me, & ego

for to call, respondebo tibi:

I wyll thee aunswere mooste Operi manuum tu-

gladly of all. arum porriges dex-

To me therefore that am teram.

thy handy worke,

Sende forth thy succours, &

godly assistance,

Frō whose knowlege nothing

**Tu quidem gressus
meos dinumerasti:
sed parce peccatis
meis.**

¶ Responsorium.

**Domine secundum
actum meum noli
me iudicare:**

**Nilhil dignū in con-
spectu tuo egi.**

**Ideo deprecor ma-
iestatem tuam, ut
tu deus deleas ini-
quitatem meam.**

¶ Versus.

**Amplius laua me
ab iniustitia mea: et**

¶ The Verse.

**there may lurke,
Synce thou enserchest the ite-
retes of conscience,
And numbrest my steppes by
godly prouydence,
wherefore I besech thy moste
mercyfull grace,
To spare my sinne and gre-
uous trespas.**

¶ The Answer.

**In iudgement lord do thou
not procede,
After myne acte and synne
most odious,
For I am persite and knowe
in very dede,
That nothinge I haue done
good or meritorious,
Before thee to be counted, o
god most glorious:
Thy maiestye therefore I be-
sech of thy goodnes,
Clene to take away my sinne
and wyckednes.**

¶ The versicle.

**Washe me (lorde) from mine
bryghtewilnes,**

And

And of my sin make me cleane
and pure,
For to the onely by great vn-
godlynes,
I haue offended, hereof am I
sure,
And put my soule in righte
hard aduenture,
Thy maiestie therfore I be-
seche of thy goodnes,
To take clen away my sinne
and wickednes.

CThe Antheme.

Pleasing be it.

CThe .xxix. psalme.

With longe awayle I lo-
ked after our lord: and
he intended vnto me.

And he hearde my prayers:
and he brought me out of the
lake of mysery, and from the
muddy claye.

And set my fete vpon a rocke:
and dyrected my steppes.

And

a delicto meo mun-
da me: quia tibi soli
peccauit.

I deo deprecor ma-
iestatem tuam, ut
tu deus deleas in-
quitatem meam.

CAntiphona.

Complaceat.

CPsalmus. xxxix.

Expectas expecta-
uit dominum: et
intendit mihi.

Et exaudivit pre-
ces meas: et eduxit
me de lacu miserie,
et de luto fecit.

Et statuit supra pe-
tram pedes meos: et
direxit gressus meos.

Et immisit in os
meū canticū novū:
carmen deo nostro.
Udebunt multi et
timebunt: et spera-
bunt in domino.

Beatus vir cuius
est nomen dñi spes
eius: & non respexit
in vanitates et in-
sanias falsas.

Multa fecisti tu dñe
deus meus mirabi-
lia tua: et cogitatio-
nibus tuis non est
qui similis sit tibi.

Annunciaui et lo-
cutus sum: multi-
plicati sunt super nu-
merum.

Sacrificium et ob-
lationem noluisti:
aures autem perfe-
cisti mihi.

Holocaustum et p-
peccato non posui-
lasti: tunc dixi, ecce
venio.

In capite libri scrip-
tum est de me: ut fa-
cerem voluntatem
tuam deus me⁹ bo-
lui, et legem tuā in
medio cordis mei.

And he put into my mouth
a new songe: a verſe vnto our
God.

Many ſhal ſe and ſhal feare:
and ſhal truſt in our lord.

Bleſſed is the man, whoſe
hoope is in the name of our
lord: and hath not regarded
vanyties & falſe madneſſes.

Many manerayles haſt thou
done, o lord my god: and in
thy diſpoſicions, ther is none
that is lyke vnto the.

I haue told forth & ſpoken
them: they are multiplyed a-
boue numbre.

Sacrifice and offeryng thou
woldeſt not: verelye thou haſt
made myne eares perſyte.

And burnt offerynge for-
synne, thou haſt not required,
than I ſayd, lo I come.

In the begynnyng of the
booke it is wyrtten of me, that
I ſhould dō thy wyll: for ſo
wolde I my God, haue thy
lawe in the myddes of myne
hearte.

I haue declared thy iustyce
in a greate congregacion: lo
I shall not holde in my lyp-
pes, lorde thou knowest.

I haue not hidden thy righ-
tuousnes in my hearte: I
shewed thy truth, and thy sal-
uation.

I haue not kept secrete thy
mercy and trouthe: from a
great company.

But thou lorde doe not e-
straunge thy mercyes from
me: thy mercy and thy trouthe
haue euer defended me.

For mischeues innumerable
haue compassed me: my wic-
kednesses haue caughte me,
and I was not able to see
them.

They are multiplied vnto the
heares of my heade: and
my heart hath fayled me.

Let it bee thy pleasure, O
lorde, for to deliuer me: lorde
haue regarde to help me.

Con

Annunciaui iusti-
ciam tuam in eccle-
sia magna: ecce la-
bia mea non prohi-
bebo dñe, inscisti.

Iusticiam tuam non
abscondi in corde
meo, veritatē tuā a
salutare tuū dixi.

Non abscondi mise-
ricordiam tuā & ve-
ritatem tuam: a cō-
silio multo.

Tu autem domi-
ne ne longe facias
miserationes tuas
a me: misericordia
tua et veritas tua
seper susceperūt me.

Quia circūderūt
me mala quorū nō
est numerus: cōpre-
henderunt me iniqui-
tates mee, et non
potui ut viderem.

Multiplicate sunt
super capillos capiti-
tis mei: et cor meū
dereliquit me.

Conspiceat tibi do-
minue. ut eruas me:
dñe ad adiunadum
me respice.

Confundantur et
reuerentur simul q̄
querunt animā meā
vt auferant eam.

Conuertantur re-
tro: sum & reueren-
tur: qui volūt mihi
mala.

Erant confectum
confusionem suam:
q̄ dicunt mihi, euge
euge.

Exultēt et letētur
super te oēs queren-
tes te & dicant seper:
magnificetur Domi-
nus qui diligunt sa-
lutare tuum.

Ego autem men-
dicus sum et pauper
dominus sollicitus
est mei.

Adiutor meus et
protector me⁹ es tu:
deus meus ne tar-
daueris.

Requiem eternam
bona eis dñe: & lux
perpetua luceat eis

Antiphona.
Complaceat tibi do-
mine vt eruas me,
dñe ad adiuuandū
me respice.

The Dialogue.

Confounded and affrayde
be they, that seke my lyfe for
to take it away.

Let them be tourned backe-
ward & affrayde: that minde
to do me harme.

Let them incontinent beare
awaye their confusion: that
speake to me in skornefull
wordes.

Let all that seke the reioyse
and be glad of the: and let all
that loue thy sauinge helthe,
say: our lord be magnified.

I verelie am a beggar, and
poore: our lord is myndefull
of me.

Thou arte my helper and
protectoure: O my god tarye
not.

Lorde giue the eternal rest:
and let continuall light shine
vnto them.

The anthem.

Pleasig be it vnto the (o lord)
for to deliuer me: lord haue
regard to helpe me.

The

The Dirige.

The Athene.

heale my soule o lord.

The xl. psalme.

Blessed is he that con-
sydereth the nedye and
the poore: in the euyl day our
lord shall deliuer him.

Our lord shall preserue him,
and refreshe him, and make
him fortunate in the earthe:
and shall not deliuer him to
his enemies.

Our lord shall succoure him
lyinge diseased in his bed: all
his estate thou hast chaunged
in his infirmitye.

I said, lord haue mercye on
me: heale my soule, for I haue
trespassed to the.

Myne enemies spake euill
vnto me, saying: whan shall
he dye, that hys name maye
peryshe.

And though he entred in for
to see, he spake vanities: hys
hearte gathered mischief vn-
to it selfe.

l.i.

He

Antiphona.

Sana domine.

Psalmus. xl.

Beatus qui in-
telligit super
egenum a paupere:
in die mala libera-
bit eum dominus.
Dominus coſeruet
eum, & benificet eū,
beatum faciet eum
in terra: et non tra-
dat in animam in-
imicorum eius.

Dominus opē fe-
rat illi super lectum
doloris ei⁹: vniuer-
sum stratum eius
verſasti in infirmi-
tate eius.

Ego dixi domine
miserere mei, sana
animam meam: q̃
peccauit tibi.

Intimici mei dice-
rūt mala mihi: quā-
do morietur & peri-
bit nomen eius.

Et si ingredieba-
tur vt videret, bana
loquebatur: cor ei⁹
congregabat iniqui-
tatem sibi.

Egre diebatur for-
as: et loquebatur
in idipsum.

Euersame susur-
rabunt oēs inimici
mei: aduersū me co-
gitabāt mala mihi.

Verbum iniquum
constituerūt aduer-
sum me: nunquid
quod dormit non adici-
et ut resurgat.

Et enim homo pa-
cis mee in quo spe-
raui, qui edebat pa-
nes meos magnifi-
cavit super me sup-
plantationem.

Tu autem domine
miserere mei, et re-
fulcita me: et retri-
buam eis.

In hoc cognoui
quoniam voluisti me:
qui non gaudebit in
inimicus meus super me.

Que autem propter
innocentiam suscep-
isti: et confirmasti
me in conspectu tuo
in eternum.

Benedictus domi-
nus deus Israel: a
seculo et in seculum:
fiat fiat.

The Dirige.

He issued forth, and spake to
the same purpose.

Against me did all myne e-
nemies inuimure: against me
haue they inuimagined mis-
chiefe.

They haue deuised an vn-
true sayinge by me: Shall he
that slepeth haue no helpe to
ryse againe:

For a man pretending peace
vnto me, (in whome I tru-
sted) which hath eaten of my
breaude, made greate meanes
to supplant me.

But thou lorde haue mercye
on me, and restore me: and I
shall requite them.

In that I haue perceyued
that thou fauourest me, that
my enemy shall not triumphe
vpon me.

But for myne innocencye,
thou hast defended me: and
hast made me sure in thy sight
for ever.

Blessed be oure lorde god of
Israel worlde without ende.
So be it.

Lord

Lord giue them eternal rest:
and let continuall light shine
vnto them.

The anthem.

Heale my soule lord, for I
haue sinned against the.

The anthem.

My soule thyrsted.

The. xli. psalme.

Asyn as the hearte lon-
geth after the fountains
of waters: so dothe my soule
longe after the, o god.

My soule hath thyrsted after
god, the liuing fountaine: whā
shall I come and appere be-
fore the face of god.

My teares were to me daye
and night in steade of bzeade:
whilest it is dayly saide vnto
me, where is thy god?

These thinges I called to
mynde, and caste it in my
thought: bycause I shall de-
parte into a place of meruey-
lous habitation, eyn vnto
the house of god.

l. ii. with

Requiem eternam
dona eis dñe: a lux
perpetua luceat eis

Antiphona.

Sana domine ani-
mam meā: quia pec-
caui tibi.

Antiphona.

Sicut.

Salmus. xli.

Quādmōdū
desiderat cer-
uus ad fōtes aqua-
rum: ita desiderat
āsa mea ad te deus.

Sicut anima me-
a ad deū fontē viuū
quando veniam et
apparebo ante faci-
em dei.

Fuerunt mihi la-
chryme mee panes
die ac nocte: dū dici-
tur mihi quotidie,
ubi est deus tuus.

Hec recordatus sū,
et effudi in me ani-
mam meam: quoniam
am transibo in locū
tabernaculi admira-
bilis vltimū ad domū
dei.

The Dirige.

In voce exultationis et confessionis: sonus epulantis.

Quare tristis es anima mea: et quare conturbas me?

Spera in deo quoniam adhuc confitebor illi: salutare vultus mei, et deus meus.

Ad me ipsum anima mea conturbata est propterea memor ero tui de terra Jordanis et hermonis a monte modico.

Abyssus abyssum invocat: in voce cataractarum tuarum.

Omnia excelsa tua et fluctus tui super me transierunt.

In die mandavit dominus misericordiam suam: et nocte canticum eius.

Apud me oratio deo vite mee: dicit deo susceptor meus es.

Quare oblitus es mei, et quare contri-

With a voice of gladnes and confession, like the sounde of one that banketteth.

Why art thou sorowfull, my soule: and why doest thou trouble me.

Truste in god, for I shall ever confesse him that giveth health vnto me, and is my god.

The soule within my selfe is troubled: therefore I shall haue the in minde in the land of Jordan, and the litle mountayne of Hermon.

Depenes calleth vpon depenes with the noise of thy water courses.

Al thy raines and thy floodes, haue runne ouer me.

In the day our lord hath sent forth his mercye: and in the night his songe.

In me is prayer to the god of my lyfe, I shall saye vnto god, thou art my defender.

Why hast thou forgotten me and why do I go all sorowfull

The Dirige.

full, whylest mine enemy doth
afflicte me:

Whylest my bones are bro-
ken: myne enemies that trou-
ble me, haue cast it in my teth.

Whylest they say to me every
daye: where is thy god:

why arte thou sorowfull, my
soule: and why troublest thou
me.

Trust in god, for yet I shall
make knowledge to him: that
he is my sauour and my god

Lord giue them eternal rest:
and let continuall light shine
vnto them.

The Antheme.

My soule thirsted for god, the
lyuing fountayne, whan shall
I ones come and appere be-
fore the face of god:

The versicle.

Lord giue them eternal rest:

The aunswere.

And let continuall light shine
vnto them.

Our father, which art in. &c.

The

Salus incedo de a-
fligit me inimicus.

Dum constringun-
tur ossa mea expro-
bauerunt mihi: q-
tribulant me inimi-
ci mei.

Dum dicunt mihi
per singulos dies:
ubi est deus tuus.

Quare tristis es
asa mea: et quare
conturbas me.

Spera in deo qm
adhuc confitebor il-
li: salutare vultus
mei: deus meus.

Requiem eternam
dona eis dñe: & lux
perpetua luceat eis.

Antiphona.

Situit anima mea:
ad deum fontem vi-
uum: quando venis
et apparebo ante fa-
ciem dei.

Versus.

Requiem eternam
dona eis domine.

Responsorium.

Et lux perpetua lu-
ceat eis.

Pater noster, &c.

L. Lectio septima.

Spiritus meus
us attenua-
bitur,
Dies mei bre uia-
buntur,
Et solum mihi super
est sepulchrum.
Non peccaui: & in a-
maritudinib⁹ mo-
ratur oculus me⁹.
Libera me domine,
et pone me iuxta te,
Et cuiusvis manus
pugnet contra me.
Dies mei transie-
runt,
Cogitationes mee
dissipate sunt,
Torquentes cor me-
um, noctem verten-
tunt in diem,
Et rursum post te-
nebras spero lucē,
Si sustinero infer-
nus domus mea est

The Dirige.

The seventh lesson.

My spirit god wot is weke-
ned wonders soze,
My time in this worlde but
very short and vaine is.
And saue a poore graue get I
now no more,
My sinne is not great, and yet
to me remaines
Nothing at all saue greuous
bytter paynes:
But yet helpe me lord and let
me by the syt,
And for all mine enemies I
force not than a whyt.
My lyue daies be passed
clene awaye,
The thoughtes whiche were
wont to trouble so my mind,
The darke night haue turned
into the clere daye,
And after darkenes I hope
yet light to find:
But if I continue thus sinful
still and blynde,
In contriuall darkenes my
lod-

The Dirige.

lodginge than I make,
And hell for my dwellinge
house nedes must I take.

I spake to the earth that
byle was and rotten,
Saying thou art my father,
and thou my mother,
And to the wormes in the
earth also haue I spoken,
Saying thou art my syster &
thou also my brother.
what hope haue I than a-
boue al other,
who shall rewarde my pay-
ens the which I abode,
Surely none other but onely
thou my god.

The Answer.

Thus dayly in me my synne
encreasing double,
And I not repentinge in my
lyues space,

The feare of deathe full sore
my heart doth trouble,
For why in that lowe & depe
infernall place,

There

Et i tenebris strauit
lectulū meum.

Putredini dixi: pa-
ter meus es,

Mater mea & soror
mea, vermis.

Ubi est ergo nunc
praesolatio mea, et

patientia mea:
Tu es domine deus
meus.

Responsorium.

Peccantem me quo-
tidie, & non me peni-

tentem timor mor-
tis conturbat me.
Quia in inferno nul-
la est redemptio.

Miserere mei deus,
et salua me.

C Versus.

Deus i nomine tuo
salutem me fac.

Et in virtute tua li-
bera me.

Quia in inferno nul-
la est redemptio.

Miserere mei deus
et salua me.

C Lectio octaua.

Pelli mee cōsum-
tis carnibus ad-
hesit os meū: et
derelicta sunt tan-
tūmodo labia cir-
ca dentes meos.

The Dirige.

There is no redemption no
mercy nor no grace:

But yet good lord, if it may
the please,

Haue mercy on me and heale
thou my disease.

The versicle.

O good lord, throughe thy
holy name,

Saue me from peryll, in eue-
ry case,

And by thy great mighte ryd
me from the same,

For whye in that lowe, and
depe internall place,

There is no redemption no
mercy nor no grace:

But yet good lord if it may
the please,

Haue mercy on me and heale
thou my disease.

The eyght lesson.

My fleshe is consumed
there is but skynne and
bone,

My lippes be fallen away my
teeth bare appere.

Take

The Dirige.

Take pittye vpon me & haue
compassion,

At the leaste waye ye that be
my frendes dere,

For the hande of god, lo hath
me touched here.

why persecute ye me moze to
encrease my payne,

Is it my flesh that ye wolde
haue so fayne?

who shall warrant me,
that my dedes shall be writtē,

O: who can promise me ey-
ther that they shall

Be registred so that they shall
not be forgotten,

In yron, leade, or in the sto-
ny wall:

But one thinge I know that
surest is of all,

That my redemer shall euer
liue, this I know for true,

And in the laste daye that I
shall rylse anewe.

And with this skin againe
than I shall be clade,

And in my flesh I shall plai-
m. i. lye

Miseremini mei,

miseremini mei, sal

tē vos amici mei: qz

manus domini te-

tigit me.

Quare psequimini

me sicut deus: & car-

nibus meis satura-

mini.

Quis mihi tribuat

ut scribantur sermo-

nes mei,

Quis mihi det ut ex-

arentur in libro li-

bro ferreo, aut plum-

bi lamina, vel celte

sculpantur in silice:

Scio enim qd re-

demptor me? vniuit.

Et in nouissimo die

de terra surrectur?

sum:

Et rursum circūda-

boz pelle mea,

Et in carne mea vi-

debo deum saluato-
rem meum,
Quem visurus sum
ego ipse, & oculi mei
conspicere sunt, et
non alius.

Reposita est hec
spes mea : in sinu
meo.

Responsorium.
Requiem eternam
dona eis domine.
Et lux perpetua lu-
ceat eis.

Recursus.

Qui lazarium resu-
citasti a monumen-
to fetidum.
Tu eis domine do-
na requiem,
Et locum indulgen-
tie.

Iye se,

My sauoure & my god which
hath me wrought and made,
And as I am nowe so shall
I than be,
I shall not behold him by no
deputie,

But these same eyes shall se
him manifest,

This comforte sure remay-
neth in my brest.

The answer.

Eternall reste good lorde let
them haue,
And let them be euer in con-
tynuall light.

The versicle.

Thou that raystedst from the
fylthye graue,
The deade Lazar throughe
thy great might,
So graunt them grace of the
to haue a sight,
And gyue them reste that be
from hence discended,
And graunte them pardon
where they haue offended.

The

The .ix. lesson.

Lectio vna.

Why fro my mothers
wōbe hast thou me
out brought,
That woulde to god that I
had bene cleue
Consumed awaye, eyn to
right nought,
So that none iye me euer
myght haue sene,
For than shoulde I be as I
had neuer bene,
Now brought in to the world
and streight againe out sent,
Oh that my lyfe dayes full
sone are gone and spent:

wherfore good lord spare
me yet a whyle,

That I may bewayle my so
rowe ere I go,

From whence is no retourne
I meane that wretched yle,
whiche is the lande of misery
and wo,

Couered all with deathe, in
darkenes ouerthrowe,

m.ii.

where

Quare de vultu
eduxisti me,

Qui vtiā consūp-
tus essem,

Ne oculus me vi-
deret.

Fuissem quasi non
essem, de vtero tran-
situs ad tumulū.

Numquid non pau-
citas dierum meorū
finietur breui?

Dimitte ergo me
Domine vt plangam
paululum dolo rem
meum.

Antequam badam
et non reuertar ad
terram tenebrosam
et opertam mortis
caligine.

Terram miserie et
tenebrarū ubi im-

bra mortis & nullus
ordo: sed sempiter-
nus horroz inhabi-
tans.

Responſorium.

Libera me Domine
de morte eterna in
die illa tremenda:
Quando celi mouē-
di sunt et terra,
Dum veneris iudi-
care ſeculum per ig-
nem.

Versus.

Dies illa dies ire,
calamitatis, et mi-
ſerie:
Dies magna, et a-
mara valde.
Quando celi mouē-

Where is no rule ne order at
all,
But horroz everlaſtinge and
paine continuall.

The anſwere.

Wherefore good lord be hertely
I the pray,
To bee a ſuccoure and ayde
vnto me,
And ſpecialtye in that moſte
dredfull daye,
When heuen and earthe and
all that therein be,
Shall tremble and quake, be-
fore the face of the.
When thou ſhalt come in thy
moſt feruent yre,
The world to iudge by hotte
burning fyre.

The verſicle.

That is the daye full ſorrow-
full to beholde,
That is the daye of wrath,
the day of miſery,
That is the day to woſull to
be tolde,
When heuen and earthe and
all

all that therein be
Shal tremble and quake be-
fore the face of the:
whan thou shalt come in thy
most feruent yre,
The world to iudge by hotte
burning fyre.

CThe versicle.

Alas I wretched miserable
and poore,

What thinge shall I do or
what thinge shall I say,
That dreadfull iudge whan I
shall come before:

hauing no good dede for my
selfe to laye,

howe fearefull shall I stand
in that dreadfull day,

whan that thou shalt come
in thy feruent ire,

The world to iudge by hotte
burning fyre.

CThe versicle.

Now therefore Christ we the
beseeche cchone,

Lette thy mercye vnto vs
appere,

Thou

Di sunt et terra.

Dum veneris iudi-
care seculum per ig-
nem.

CUersus.

Quid ergo miseri-
mus, quid dicam, vel
quid faciam, dñi
boni perferam ante
tantum iudicem.

Dum veneris iudi-
care seculum per
ignem.

CUersus.

Nunc Christe te pe-
tim⁹, miserere ques-
umus,

Qui venisti redime:
re perditos,
Noli condemnare
redemptos.

Libera me domine
de morte eterna, in
die illa tremenda:
Quando celi mo-
uendi sunt & terra,
Dum veneris iudi-
care seculum per ig-
nem.

¶ Responsorium.

Libera me domine
de penis inferni.

Thou that descendedst from
thy heuenly throne,
To redeime them that lost &
dampned were,
Condempne neuer the whom
thou hast bought so dere.

Wherefore good lord her-
tely I the pray,
To bee a succoure and ayde
vnto me,
And specialle in that moste
dreadfull day,
Whan heauen and earth and
all that therein be,
Shall tremble and quake be-
fore the face of the,
Whan thou shalt come in thy
most feruent ye,
The world to iudge by hotte
burning fyre,

¶ The aunswere.

Wherefore good lord I hu-
bly the require,
That of thy goodnes thou
wouldest not forget,
To deliuer me from euerla-
sting fyre,

which

The Dirige.

which brakest by the brazen
gates great,
And visited hast the low in-
fernall seate,
And vnto light the dydest re-
store,
which in payne of darkenes
had ben longe before.

The versicle.

Whiche vnto thee thus dyd
call and crye,
welcome to vs our blessed sa-
uour swete,

welcome oure redemer wel-
come hertely,
which brakest by the brasyn
gates great,
And visited hast the lowe in-
fernall seate,
And vnto light them dydest
restore,
which in payne of darkenesse
had ben longe before.

The versicle.

Reste in peace.

The Answer.

Amen.

The Antheme.

By broued.

The

Qui portas ereas
confregisti, & visita-
sti infernum.

Et dedisti eis lumē
vt viderent te, qui
erant in penis tene-
bzarum.

Versus.

**Clamantes et dice-
tes: aduenisti redem-
ptor noster, adue-
nisti.**

Qui portas ereas
confregisti, & visita-
sti infernum.

Et dedisti eis lumē
vt viderent te, qui
erant in penis tene-
bzarum.

Versus.

Requiescant in pace.

Responsozium.

Amen.

Antiphona.
Exultabunt.

Psalms. li.

Miserere mei
deus: secundū
magnam misericordi-
am tuam.

Et secundū multi-
tudinem miserationū
tuarū: dele in-
iquitatem meam.

Amplius laua me
ab iniquitate mea:
& a peccato meo mū-
da me.

Quā iniquitatem
meā ego cognosco: &
peccatū meum con-
tra me est semper.

Tibi soli peccaui &
malum corā te feci:
vt iustificeris i ser-
monibus tuis, & vi-
cas cum iudicaris.

Ecce enim i iniqui-
tatib⁹ conceptus sū:
& in peccatis cōcepit
me mater mea.

Ecce enim veritatē
dilexisti: incerta et
occulta sapientie tue
manifestasti mihi.

Asperges me dñe
hyssopo, et munda-

The Birge.

The li. psalme.

Doe mercy vpon me (oh
god) accordinge to thy
greate mercye.

And according to the multi-
tude of thy cōpassions: wipe
away mine iniquitie.

Wash me more from mine in-
iquity: and cleanse me from my
synne.

Ho? I knowledg mine in-
qustie: and my synne is euer
before myne eyes.

Agaynst the onelye haue I
sinned and haue done euill
in thy sight: that thou maiest
be iustified in thy wordes, &
vanquish the whan thou arte
iudged.

No I was begotten in wy-
kednes: and my mother con-
ceyued me in sinne.

No thou hast loued truthe,
the vnknownen and secrete
thinges of thy wysdome, hast
thou vttered vnto me.

Sprinkle me lord with hy-
ssope

sope, and so shall I be cleane:
thou shalt wash me, and then
shall I be whiter than snow.

Unto my heryng shalt thou
gyue ioye and gladnes: and
my weakened bones shall be
refreshed.

Turne thy face from my
sinnes: and wipe away al my
wyckednes.

A pure hearte create in me
(oh god) and an vpright spi-
rite make a newe within me.

Cast me not away from thy
face: and thy holy spirit take
not from me.

Restore vnto me the glad-
nes of thy saluacion: and
strengthen me with a princi-
pall hearte.

I wyll instruct the wicked,
that they maye knowe thy
wayes: and the vngodly shall
be conuerted vnto the.

Deliver me from bloudes
(oh god) the god of my helth:
and my tongue shall exalte

n.i.

thy

bor: lauabis me, et
super niuem dealba-
bor.

Auditui meo da-
bis gaudium et le-
ticiam: et exultabunt
ossa humiliata.

Auerte faciam tuā
a peccatis meis: et
omnes iniquitates
meas dele.

Cor mundum crea
in me deus: et spiri-
tum rectū innoua i
visceribus meis.

Ne proicias me a
facie tua: et spiritū
sanctum tuum ne
auferas a me.

Redde mihi letici-
am salutatis tue: et
spiritu principali
confirma me.

Docbo iiquos vi-
as tuas: et impij ad
te conuertentur.

Libera me de san-
guinibus deus, de-
us salutis mee: et ex-
altabit lingua mea
iusticiam tuam.

Domine labia mea
aperies: et os me-
um annūciabit lau-
dem tuam.

Quoniam si volu-
isses sacrificium de-
disse, utique holocau-
stis non delectaberis.

Sacrificiū deo spi-
ritus contribulat⁹:
et contritum & hu-
miliatum deus non
despicies.

Benigne fac domi-
ne in bona volunta-
te tua syon: ut edifi-
centur muri iheru-
salem.

Tunc acceptabis
sacrificium iusticie
oblationes et holo-
causta: tunc impo-
nent super altare
tuum vitulos.

Requiem eternam
dona eis domine.
Et lux perpetua lu-
ceat eis.

C Antiphona.
Exultabunt domi-
no ossa humiliata.

C Antiphona.
Exaudi domine.

The Virgēt.

thy ryghtwysenes.

Lord open thou my lyppes:
and my mouthe shall shewe
furth thy prayse.

Hor if thou haddest desyred
sacrifice, I had surely gyuen
it: but thou delightest not in
burnt offerynges.

A sacrifice to god, is a lowly
spirite: a contrite and an hu-
ble heart thou shalte not des-
pise (o god).

Deale gentely of thy fauou-
rable beneuolence with syō:
that the walles of iherusalem
may be buylte agayne.

Than shalt thou accept the
sacrifice of rightwysenes, ob-
laciōs and burnt offerynges:
than shal they lay calues bp
on thyne altare.

Lord geue them eternal rest:
and let continual light shine
vnto them.

C The anthem.

My bonyed bones lord shal
be refreshed.

C The Anthem. **H**ear lord.
The

The. lxxviii. Psalm.

DRayle becommeth thee
(o god) in Syon: and let
euery promyse be perfourmed
to the in Ierusalem.

O god heare my prayer: vn-
to thee shall euery creature
come.

The wordes of the wycked
hane preuayled agaynste vs:
and vnto oure vngodlynes,
thou shalt be mercyfull.

Blessed is he, whome thou
hast chosen and taken vp: he
shall dwel in thy courtes.

He shalbe satisfied with the
goodes of thy house: holy is
thy temple, and merueylous
in equitte.

Hearc vs, o god our saulour:
the hope of all the coastes of
the erthe, and maigne sea.

Thou preparest the hilles
with thy strength: which be-
ing gyrded with power, sty-
rest the depnes of the see, the
roving waues therof.

n.ii. People

Psalmus. lxxviii.

Edecet hymn⁹
Deus in Syon:
et tibi reddetur
botum in hierusa-
lem.

Audi deus orati-
onem meam: ad te
omnis caro ueniet.

Verba iniquorum
preualuerunt super
nos: et impietati-
bus nostris tu propitia-
beris.

Beatus quem ele-
gisti et assumplisti:
inhabitabit in atri-
is tuis.

Replebitur in bo-
nis domus tua, sac-
tum est templum tu-
um, mirabile in e-
quitate.

Audi nos deus
salutaris noster:
spes oim finiu terre
et in mari longe.

Preparans mon-
tes in uirtute tua
accinctus potentia:
qui conturbas pro-
fundum maris sonu
fluctuum eius.

Urbabuntur gē-
tes & timebunt qui
habitant terminos
a signis tuis: exitus
matutine & vespere
delectabis.

Visitaſti terram &
inebriasti eā: multi-
plicasti locupletare
eam.

Lumen dei reple-
tum eſt aquis: para-
ſti cibum illorum,
quoniam ita eſt pre-
paratio eius.

Riuos eius inebri-
ans multiplica ge-
nimina eius: in ſil-
licidijs eius letabi-
tur germinans.

Benedices corone
anni benignitatis
tue: et campi tui re-
plebuntur vbertate

Ingueſcent ſpeci-
ola deſerti: et exul-
tatione colles ac-
cigebuntur.

Induti ſūt artiſtes

People ſhalbe affrayde, and
they that dwelle vpon the
ſee coaſtes, ſhall drede thy
ſignes: thou ſhalte refreſhe
the morninge and eveninge
fruytes.

Thou haſt viſited the earth,
and haſt watred it: thou haſt
done much to enrich it.

The flode of god is repleni-
ſhed with waters: thou haſte
prepared their foode, for ſo is
the preparation of it.

Thou increaſing the water
courſes of it, multiplieſt the
ſpringes of it with ſoft ſhow-
ers, it ſhall englad the diſſe-
ſpynges.

Thou ſhalt bleſſe the crown
of the yere of thy benignitie:
and thy feldeſ ſhalbe reple-
niſhed with abundaunce.

The goodly places of deſart
ſhall ware fatte: and the ly-
tle hylles ſhalbe gyte wyth
gladnes.

The raimines of the flocke
are

are wel flected: and the valeis
shall encrease with wheate,
yea they shall crye oute, and
giue praise.

Lorde gyue them eternall
reste: and let continuall light
shine vnto them.

The antheime.

heare my prayer, o lord, vnto
thee shall euerye creature
come.

The antheime.

hath receyued me.

The lxxiij. Psalme.

God, thou arte my god: ear-
ly do I watche after thee:
My soule hath longed after
thee: my flesh hath thyrsed
very muche.

In a countrey desart wilde
and drye: so haue I appered
before thee in an holve place
for to se thy power and thy
gloze.

For thy mercy is better than
life: my lippes shall prayse
thee.

ouium, et valles a-
bundabunt frumen-
to: clamabunt eni n
et himnum dicent.

Requiem eternam
dona eis Domine.

Et lux perpetua lu-
ceat eis.

Cantiphona,
Exaudi domine ora-
tionem meam: ad te
omnis cara veniet.

Cantiphona.
De suscepit.

Psalmus. lxxiij.

Deus meus:
ad te de lu-
ce vigilo.

Situit iste anima:
mea: quā multipli-
citer tibi caro mea.

In terra deserta in-
uia & inaquosa: sic i
sancto apparui tibi
vt viderem virtutē
tuam et gloriam
tuam.

Quoniam melior est mila-
tua super vitas: labia
mea laudabunt te.

Sic benedicam te
in vita mea : & in
nomine tuo leuabo
manus meas.

Acut adipe et pin
guidine repleatur
asa mea : & labiis ex
ultationis laudabit
os meum.

Sic memor fui tui
super stratum meum :
in matutinis medi-
tabor in te, quia fu-
isti adiutor meus.

Et in velamento a-
larum tuarum exulta-
bo : adhesit asa mea
post te, me suscepit
dextera tua.

Ipse vero in vanum
quesierunt animam
meam : introibunt
in inferiora terre :
tradentur in manus
gladii partes vulpi-
um erunt.

Rex vero letabitur
in deo, laudabitur
omnes qui iurant
in eo : quia obstruc-

The Dirige.

So shall I praise the in my
life, and in thy name I shall
lift up mine hands.

My soule shall be satisfied, as
it were with encherlarie and
fathes : and my mowthe shall
praise the with lippes full of
ioye.

So have I ben myndfull of
the vpon my bed, in the mor-
ninge tymes : because thou
wast mine helper. I shall set
my thought on the.

And I shall reioyse vnder
the couert of thy wynges : my
soule hath cleued vnto thee,
thy right hande hath sustented
me.

They verelye have soughte
my life in vayne : they shall go
in to the lower parties of the
earthe, they shall be put in to
the power of a swerde : they
shall be the partes of foxes.

The kynge truly shall ioye
in god, al shall be praysted that
swore in hym : for the mowthe
of

of them that speake vngodly
nes is stopped.

C The. lxxi. psalme.

O God haue mercye vpon
vs: let hym shewe hys
face vnto vs, and haue mercye
vpon vs.

That thy waye maye bee
knownen in the earth: and thy
sauynge health also amonge
all nacyns.

Let the people make know-
ledge vnto the o god: let all
nacyns confesse the.

Ioyful and glad be al folke:
because thou rulest people
wyth equitie, and orderist na-
cions in earthe.

People knowledge the to be
god, let all nacions confesse
the: for the erth hath brought
forth her fruyte.

Blesse vs oure God, and all
that inhabyte the earth: that
all the partes thereof maye
feare thee.

Lord

tum est os loquen-
tium iniqua.

P salmus. lxxi.

Deus misereas-
tur nostri, et
benedicat nobis: il-
luminet vultum su-
um super nos, & mi-
sereatur nostri.

Ut cognoscamus i-
terra viam tuam:
in omnibus genti-
bus salutare tuum

Confiteantur tibi
populi deus confite-
antur tibi populi
omnes.

Letentur et exul-
tent gentes: quia iu-
dicas populos in e-
quitate, et gentes i-
terra dirigis.

Confiteantur tibi
populi deus, confis-
teantur tibi populi
omnes: terra dedit
fructum suum.

Benedicat nos de-
us noster, bndicat
nos deus: et metu-
ant eum omnes fi-
les terre.

Requiem eternam
bona eis Domine: et
lux perpetua luce-
at eis.

Antiphona.

De suscepit dexte-
ra tua Domine.

Antiphona.

A porta inferi.

Canticū Ezechie
Elay. xxxviii.

Ego dixi in dñi-
dio dierum meo-
rum: vadam
ad portas inferi.

Quæsiui residuum
annorum meorum:
dixi non videbo do-
minum deum in ter-
ra viventium.

Non aspiciam ho-
minem vltra: et ha-
bitatozem quietis.

Generatio mea ab-
lata est a me: quasi
tabernaculum pa-
storum.

Precisa est velut a-
terente vita mea;

The Dirige.

Lord gyue them eternal rest:
and let continual light shine
vnto them.

The Antheme.

Lord the right hande hathe
defended me.

The Antheme

From the gates of helle.

The songe of Ezechias.
Elay. xxxviii.
Chapter.

I Sayd in the myddes of
my dayes: I shall go to
the gates of helle.

I desyred the residue of my
yeares: I sayde to my selfe, I
shall not se oure lord god in
the land of the lyving.

I shall not see manne anye
more: and hym that dwelleth
in reste.

My generation is taken fro
me, & folden vp: as the shep-
herdes tente.

My lyfe is cut of lyke a wea-
uers webbe: cūyn whan I be-
gan

The Dirige.

ganne, he cut me downe: from
mornynge vntill nighte thou
shalt finishe me.

I was in hope vntyll mor-
nyng: euen as a Lyon, so dyd
he gnawe my bones.

From mornynge vntil night
thou shalte fynyshe me: as a
yonge swalowe, so shall I cry
and shall muse as a doue.

Myne eyes daseled, wyth lo-
kyng on high.

Worde I am enforced, aun-
swere for me: what shal I say:
or what shall he aunswere me
sins I haue done it:

I shall reuolue all my peres
vnto thee, wyth greate bytter-
nes of hearte.

Worde if they lyue thus, and
if the lyfe of my spirite bee in
suche thynges, thou shalte cor-
recte me and quiken me: lo in
peace my sorow is most bitter-
rife.

Thou surely haste deliuered
my soule, that it shoulde not
o. i. perishe:

dū adhuc ordier
succidit me: dema-
ne vsque ad vespē-
ram finies me.

Sperabā vsque
ad mane: quali le-
o sic contriuit om-
nia ossa mea.

De mane vsque
ad vespērā finies
me: sicut pullus hi-
rūdinis sic clama-
bo, meditabor vt
columba.

Attenuati sunt
orti mei: suspicien-
tes in excelso.

Dñe vñ patior
rēde p me qđ dirā
aut qđ respōdebit
mihi, cū ipse fecerit
Recogitabo tibi
oēs annos meos:
in amaritudine a-
nime mee.

Dñe si sic viuif &
in talib⁹ vita spīri-
tus mei corripies
me, & viuificabis
me: ecce in pace a-
maritudo mea a-
marissima.

Tu autē eruisi
āiam meā, vt non
periret: proieci

The Dirige.

post tergum tuū
omnia p̄cta mea.

Quia non infer-
nus confitebitur
tibi, neq; mors lau-
dabit te: non expec-
tabunt qui descen-
dunt in lacum ve-
ritatem tuam.

Iuens uiuens
ipse cōfitebitur ti-
bi sicut et ego ho-
die: pater filius no-
tam faciet verita-
tem tuam.

Dne saluum me
fac: & psalmos nos-
tros cātabim⁹ cūc-
ris diebus vite no-
stre in domo dñi.

Requiem eternā
dona eis dñe: & lux
p̄petua luceatis.

Antiphona.

A porta inferi: e-
rue domine ani-
mas eorum.

Antiphona.

Omnis spiritus.

Psalmus cxi. vii.



Laudate do-
minū de ce-
lis: laudate

perishe: thou hast cast behinde
thy backe all my synnes.

Nor neither hel shall know,
ledge the, nor death shall praise
the: they that discende into the
pytte, shall not trust vpon thy
veritie.

He that is liuing, the manne
liuing shall knowledge the like
as I doe now: the father, vnto
the children, shall declare thy
trueth.

Sauē me Lorde, and we shall
syng our psalmes in our Lor-
des house, al the dayes of oure
lyfe.

Lorde geue them eternal rest
and let continuall lyght shyne
vnto them.

The anthem.

From the gates of hel, Lorde
delyuer theyr soules.

The anthem.

Euery spirite.

The cxi. vii. psalme.



Praise ye our Lorde of
heauens: prayse ye hym
in

in the high places.

Prayse ye hym all hys ang-
gels: all hys powers prayse
ye hym.

Prayse ye hym sonne and
moone: all sterres and lyghte
prayse ye hym.

The highest of heauens praise
ye him: and the waters that
are aboue the heauens, lette
thē praise our **L O R D E S**
name.

For by hys worde al thinges
were made: by hys commaun-
demēt al thinges were created.

He hath stablished them euer
lastynglye in the worlde of
worlde: he hath sette a lawe
and it shall not expyre.

Praise our Lorde ye dragons
and al depeneses of the earth.

Hyre, haile, snow, yse, stormes
of wyndes: that doe hys com-
maundement.

Mountaines and al litle hils
wood bearing fruite, and al ce-
dre trees.

o.ii.

Beastes

enim in excelsis.

Laudate eū om-
nes angeli eius:
laudate eum om-
nes virtutes eius

Laudate eum
sol et luna: lauda-
te eum omnes stel-
le et lumen.

Laudate eum ce-
li celorum: et aque
que super celos
sunt laudans no-
men domini.

Quia ipse dixit et
facta sunt: ipse mā-
dauit et creata
sunt.

Statuit enī in e-
ternū et in seculū
seculi: precep-
tum posuit, et nō
preteribit.

Laudate domi-
num de terra: dra-
cones et oēs ab-
issi.

Ignis grādo nix
glacies spiritus
procellarum: que
faciunt verbum ei.

Montes et omnes
colles: ligna fruc-
tiferā et oēs cedri.

The Dirige.

post tergum tuū
omnia p̄cta mea.

Quia non infer-
nus confitebitur
tibi, neq; mors lau-
dabit te: non expec-
tabunt qui descen-
dunt in lacum ve-
ritatem tuam.

Iuens viuens
ipse cōfitebitur ti-
bi sicut et ego ho-
die: pater filiis no-
tam faciet verita-
tem tuam.

Dñe saluum me
fac: & psalmos nos-
tros cātabim⁹ cūc-
tis diebus vite no-
stre in domo dñi.

Requiem eternā
dona eis dñe: & lux
p̄petua luceatis.

Antiphona.

A porta inferi: e-
rue domine ani-
mas eorum.

Antiphona.

Om̄is spiritus.

Psalmus cxi. vii.

Laudate do-
minū de ce-
lis: laudate

per the: thou hast cast behinde
thy backe all my synnes.

Eor neither hel shall know,
ledge the, nor death shall praise
the: they that discende into the
pytte, shall not trust vpon thy
veritie.

He that is liuing, the manne
liuing shall knowledge the like
as I doe now: the father, vnto
the children, shall declare thy
trueth.

Sauē me Lorde, and we shall
syng our psalmes in our Lor-
des house, al the dayes of oure
lyfe.

Lorde geue them eternal rest
and let continuall lyght shyne
vnto them.

The antheame.

From the gates of hel, Lorde
delyuer theyr soules.

The antheame.

Euery spirite.

The cxxiii. psalme.

Praise ye our Lorde of
heauens: prayse ye hym
in

The Dirige.

in the high places.

Prayse ye hym all hys aun-
gelles: all hys powers prayse
ye hym.

Prayse ye hym sonne and
moone: all sterres and lyghte
prayse ye hym.

The highest of heauens praise
ye him: and the waters that
are aboue the heauens, lette
thē praise our **L O R D E S**
name.

For by hys worde al thinges
were made: by hys comman-
demēt al thinges were created.

He hath stablISHED them euer
lastynge in the worlde of
worlde: he hath sette a lawe
and it shall not expire.

Praise our Lorde ye dragons
and al depenesses of the earth.

Hyre, haile, snow, yse, stormes
of wyndes: that doe hys com-
maundement.

Mountaines and al litle hils
wood bearing fruite, and al ce-
dre trees.

o.ii.

Beastes

enim in excellis.

Laudate eū om-
nes angeli eius:
laudate eum om-
nes virtutes eius

Laudate eum
sol et luna: lauda-
te eum omnes stel-
le et lumen.

Laudate eum ce-
li celorum: et aque
que super celos
sunt laudent no-
men domini.

Quia ipse dixit et
facta sunt: ipse mā-
dauit et creata
sunt.

Statuit ea in e-
ternum et in secu-
lum seculi: precep-
tum posuit, et nō
preteribit.

Laudate domi-
num de terra: dra-
cones et oēs ab-
issi.

Ignis grādo nix
glacies spiritus
procellarum: que
faciunt verbū ei?

Montes et omnes
colles: ligna fruc-
tifera et oēs cedri

The Dirige.

Bestie et bñiver
sapetora: serpētes
et volucres pēnate
Reges terre et
oēs populi: prin-
cipes et omnes iu-
dices terre.

Iuvenes et virgi-
nes, senes cum iu-
nioribus laudent
nomen domini: q̄a
exaltatum est no-
men eius solius.

Confessio eius su-
per celum et ter-
ram: et exaltauit
cornu populi sui.

Inimicus omnib⁹
sanctis eius: filiis
Israel populo ap-
propinquanti sibi
Requiem eternā
dona eis domine:
et lux perpetua
luceat eis.

Psalmus. c. xlii.

Antate domi-
no canticum
nouum: laus
eius in ecclesia
sanctorum.

Letetur Israel

Beastes, and all maner of
cattel: serpentes, and fethered
foules.

Kynges of the earth, and all
people: prynces and all iudges
of the earth.

Bachelers and maydens, old
men and yonge, let them praise
the name of oure Lord: for the
name of hym onely hath been
exalted.

The knowledge of hym is a
boue heauen and earth: and he
hath exalted the horne of hys
people.

Praise be vnto al his sainctes
to the sonnes of Israel, to the
people approchyng vnto hym

Lord geue them eternal rest
and lette continual light shine
vnto them.

The. cxlii. Psalme.

Syng ye vnto our lord
a newe song: the praise
of hym is in the congregacion
of saynctes.

Let Israel reioyse in hym
that

The Dirige.

that made hym: and lette the
sonnes of Syon triumphe in
their kyng.

Let them prayse hys name
wyth daunsing: lette them
syng vnto him with tympany
and harpe.

For our Lorde is well plea-
sed with his people: and hath
exalted the lowelye into salua-
cyon.

Saintes shall triumphe in
glorve: they shall make toye in
their chaunbers.

The prayles of God shall be
in their mouthes: and two ed-
ged swordes in their handes.

To take vengeaunce among
nacions: and correccyons a-
mong people.

To bynde theyr kynges in fet-
ters: and their nobles in man-
acles of yron.

For to execute on them the
iudgemente wyrtten: thys is
glorve to all hys sayntes.

¶ The. cl. psalme.

D. iii.

Praise

in eo qui fecit eū:
et filie sion exul-
tent in rege suo.

Laudent nomen
eius in choro: in
timpano et psalte-
rio psallant ei.

Quia beneplac-
tuni est domino in
populo suo: et exal-
tauit mansuetos
in salutem.

Exultabunt sanc-
ti in gl'ia: letabū-
tur in cubilibus suis.

Exultatiōes dei
in gutture eorum:
et gladii accipites
in manibus eorū.

Ad faciendā vin-
dictā in nationib⁹
increpationes in
populis.

Ad alligandos re-
ges eorū in compe-
dibus: et nobiles e-
orum in manicis
ferreis.

Ut faciant in eis
iudiciū conscriptū
gl'ia hec est omni-
bus sanctis eius.

¶ Psalmus. cl.

Laudate domi-
num in sanc-
tis ei⁹: laudate e-
um in firmamen-
to virtutis eius:
Audate eū in
virtutib⁹ ei⁹: lau-
date eum scdm
multitudinē mag-
nitudinis eius.
Audate eum in
sonitu tube: laudate
eum in psalterio
et cithara.
Audate eum in
timpano et choro:
laudate eum in
choro disc et organo
Audate eum in
cimbali⁹ bñsonā-
tibus: laudate eū
in cimbali⁹ iubi-
lationis, omnis
spirit⁹ laudet dñm
Requē eternā do-
na eis dñe: & lux p-
petua luceat eis.
a. Omnis spirit⁹
laudet dominum.

Caelus.

A porta inferi.

Responsorium.
Erue domine ani-
mas eorum.

Prayse oure Lorde in hys
sainctes: prayse hym in the
firmamente of hys power.

Prayse hym in his strengthe:
prayse hym, accordyng to the
almightynesse of hys maiestie
Praise him with the sounde
of a trumpet: prayse him with
harpe and lute.

Prayse him with tympanye
and daunsyng: prayse hym
wyth rebeckes and organs.
Prayse hym wyth clarisym-
balles well soundyng: prayse
hym with simballes of swet-
nes, let every spirite praise our
Lorde.

Lorde geue them eternal rest
and let continuall light shine
vnto them.

CThe anthem.

Whatsoever thing is endued
with spirite: let it prayse oure
Lorde.

CThe versicle.

From the gates of hell.

CThe answer.

Lorde deliver their soules.

CThe

I am.

The song of zachary.

Blessed be our lord god
of Israel: for he hath vi-
sited and redeemed his people.
And hath reysed by an horne
of saluacion vnto vs: in the
house of his seruaunt Dauid.
Euen as he promysed by the
mouthes of his holi prophetes
whiche were since the worlde
beganne.

That we shoulde be saued
from our enemyes: and from
the handes of al that hate vs.
To fulfil the mercy promised
to our fathers, and to remem-
bre his holy couenaunte.

And to perfourme the othe
whiche he sware vnto our fa-
ther Abraham, that he would
geue vs.

That we being deliuered out
of the handes of our enemyes,
myghte serue hym withoute
feare.

o. lili.

In

Cantiphona.
Ego sum.

Canticū zacharie

Benedictus
dominus deus
Israel: quia visi-
tauit et fecit re-
demptionem ple-
bis sue.

Et erexit cornu
salutis nobis: in
domo dauid pue-
ri sui.

Sicut locutus est
per os sanctorum
q̄ a seculo sunt pro-
phetarum eius.

Salutē ex inimi-
cis nris: & de manu
oim̄ q̄ oderūt nos.

Ad faciendā mi-
am cum patribus no-
stris: et memora-
ri testamenti sui
sancti.

Iurādū quod
iurauit ad abra-
hā patrē nrm̄, da-
turum se nobis.

Ut sine timore de
manu inimicorū
nostrorum libera-
ti, seruamus illi.

In sanetitate et
iusticia coram ipso
omnibus diebus
nostris.

Et tu puer pro-
pheta altissimi vo-
caberis, preibis e-
nim ante faciem
dñi, parare vias
eius.

Ad dandam sci-
entia salutis plebi
ei: et remissionem
peccatorum eorum.

Per viscera mie-
dei nostri: in qui-
bus visitauit nos
oriens ex alto.

Illuminare his qui
in tenebris et in
umbra mortis se-
dent: ad dirigen-
dos pedes nostros
in viam pacis.

Requiem eternam dona
eis dñe: et lux per
petua luceat eis.

Antiphona.

Ego sum resurrex-
it et vita: qui cre-
dit in me etiam si
mortuus fuerit vi-
uet: et omnis qui

In holynes and rightwisnes
before hym: al the dayes of our
lyfe.

And thou chylde, shalte bee
called the prophet of the hyst:
for thou shalte goe before the
face of oure Lorde, to prepare
his wayes.

And to geue knowledge of
saluacion vnto hys people: for
the remission of theyr synnes.

Through the tender mercy of
oure god, by the whyche he
spryngyng from an hye hath
visited vs.

To geue lyghte to them that
satte in darkenes and in the
shadow of death: and to guide
our fete into the waye of peace

Lorde geue them eternal rest:
and let continual lyghte shyne
vnto them,

The anthem.

I am the resurrecyon and life
he that beleueth in me, ye al-
though he were dead, yet shall
he lyue: and whosoener lyueth
and

The Dirige.

and beleueth in me, shal not se
euerlasting death.

Lordz haue mercye on vs.

Chryste haue mercye on vs.

Lord haue mercye on vs.

Our father which art. &c And
leade vs not. But delyuer vs.

The. cxxi. Psalme.

I shal exalt thee (O lord)
for thou hast defended
me: neyther hast thou suffered
myne enemyes to haue theyr
pleasure vpon me.

O Lord, my God, I haue cri
ed vnto thee: and thou hast
healed me.

Lord thou hast broughte
my soule oute of the low place:
thou hast preserved me from
them that discende into the
pit.

Syng vnto oure Lord ye
that bee hys saynctes: and con
fesse ye the memozye of his ho
lynes.

For there is vengeance in
hys displeasure: and life in his
p.i. pleasure

bluit et credit in
me, non morietur
in eternum. Kyrie
eleison. xpe elei
son. Kyrie eleison
Pater noster. Et
ne nos. Sed libe
ra nos.

Psalmus. cxxi.

Exaltabo te do
mine quonia
suscepisti me: nec
delectasti inimi
cos meos super
me.

Domine deus me
us clamavi ad te:
et sanasti me.

Domine eduxisti
ab inferno ani
mam meam: sala
uasti me a descen
dentibus in lacu.

Psallite domino
sancti eius: et con
fitemini memorie
sanctitatis eius.

Quoniam ira in
indignatione eius:
et vita in volun

tate eius.

Ad vespertinum de
morabitur fletus:
et ad matutinum
leticia.

Ego autem dixi
in abundancia me-
a: non moueboz in
eternum.

Domine in volū-
tate tua: prestisti
mihi decorem meo vir-
tutem.

Conuertisti faciem
tuā a me: et factus
sum conturbatus.
Ad te dñe clama-
bo: et ad deum me-
um deprecabor.

Que vititas in
languine meo: dū
discēdero in corrup-
tionem.

Nunquid cōfitebi-
tur tibi puluis:
aut annuntiabit
veritatem tuam.

Audiuit dñs et
misertus est mei:
dominus fortis
est adiutor meus.

Conuertisti plac-
tum meum in gau-
dium mihi: con-
uer-

pleasure.

At the euening wailing shal
continue: and in the morninge
gladnes.

Acely I layed in my welthy-
nes: I shal neuermore bee mo-
ued.

Lord through thy good wil
thou hast lente strength vnto
my beautie.

Thou turnedst thy face from
me: and I was al astonyed.

Vnto thee (Lorde) shall I
crye: and shall praye vnto my
god.

What profite is there in my
bloud, whan I shall discende
into corrupcion:

Shal dust make knowledge
vnto thee: or shall it publyshe
thy trouthe:

Our Lorde hath hearde, and
hath had merce on me: oure
Lorde is made myne helper.

Thou hast touned my sorow
into ioye: thou haste cutte my
lacke, and hast compassed me
wyth

The Dirige.

wyth gladnes.

To thende that my glorie
myght syng to thee, and might
not bee pricked: O my Lorde
God, I shal euermore confesse
thee.

Lorde geue them eternal rest:
and let continual lighte shyne
vnto them.

From the gates of hell. Lord
delyuer the soules. I trust to
see the goodnes of our Lorde
In the lande of the lyuynge.
Lorde heare my prayer. And
let my crying come vnto thee.

Let vs praye.

God, which by the mouth
of saint Paul thyne apo-
stle, hast taughte vs, not to be
sorye for them that slepe in
Christ: graunt we beseeche the,
that in recommyng of thisonne
our Lord Iesu Christ wewith
al other faythful people being
departed, maye be graciouslie
brought vnto ioies everlastyng.

p. ii.

whiche

diffilacum meum
et circūdedisti me
leticia.

Et cātet tibi glia
mea & nō cōpun-
gar: domine deus
meus in eternum
confitebor tibi.

Requiem eternā
dona eis domine:
et lux perpetua
luceat eis.

A porta inferi.

Erue domine ani-
mas eorum. Cre-
de videre bona do-
mini. In terra vi-
uētū. Dñe exaudi
oracionem meam
Et clamoꝝ meus
ad te veniat.

Oramus.

Deus, qui
nos per os
sancti Pauli apo-
stoli tui de obdor-
mientibus in chri-
sto nō cōtristādos
docuisti: p̄sta q̄s,
vt cū oib⁹ fidelib⁹
defunctis adueni-
ente filio tuo dño
nro Iesu Christo
ad etna gaudia fe-
licit̄ perducamur.

Qui venturus es
iudicare, viuos et
mortuos, et secu-
lum per ignem.

Omnipotēs
sempiternē
deus, cui
nunc sine spe mie
supplicatur: pro-
pitare anime fa-
muli tui. **R.** bel
famule tue. **R.** vt
q̄ bel q̄ de hac vita
in tui nois confes-
sione decessit, sanc-
torū tuorū numero
facias aggregari
Per Christū dñm

Deus cuius
mie non est
numerus suscipe p̄
animabus famu-
lorū tuorū ponti-
ficiū p̄ces nostras
luctis eis leticem
regionem i sancto-
rū tuorum sortis-
tate concede. Per

Inclina do-
mine aurē
tuā ad p̄ces no-
stras: quib⁹ miāz
tuā supplices de-
camur, vt animas

whiche shalte come to iudge
the quicke and the deade, and
the worlde by fyre.

A Almighty eternal God
to whom there is ne-
uer any prayer made, without
hope of mercy, be propitiāble
to the soule of thy seruante.

A that seing it departed from
thys lyfe, in the confession of
thy name, thou wilt cause it to
be associate to the company of
thy sainctes By Christe oure
Lorde.

GOD, of whose merci there
is no numbze, admitte our
prayers, for the soules of thy
seruantes the bishops, And
graunte vnto them the lande
of pleasure and lyghte, in the
feloweshippe of thy blessed an-
gels. By Christ our Lorde.

Lorde encline thine eare
vnto our prayers, wher
in we ryghte deuoutly call vp
on thy mercy, that thou wylte
bestowe the soules of thy ser-
uantes,

The Dirige.

uantes, bothe men and wo-
men (whiche thou haste com-
maunded to departe from this
world) in the country of peace
and reste: and further, cause
them to be made parteyners
wyth thy sayntes. By Christ
oure Lorde.

famulorū famula
rūq; tuarū quas
de hoc seculo mi-
grare iussisti in pa-
cis ac lucis regi-
one constituas: et
sanctorum tuorū
iubeas esse consoz-
tes. Per Christū
Dominum nostrū.

We beseeche thee lorde
that the prayer of thy
supplantes maye auayle to
the soules of thy seruautes
of eyther kynde, that thou wilt
both pouрге them of all theyr
sinnes, and cause them to be
partakers of thy redemp-
cyon. whych liuest and
raignest god, world
wythout ende.

Amen.

A Añmab⁹ q̄s
dñe famulo
rum famula
rumq; tuarū oza-
tio pficiat suppli-
cancium: ut eas a
a peccatis omni-
bus exuas: et tue
redemptionis fa-
cias esse partici-
pes. Qui uiuis et
regnas deus.
Per omnia se-
cula seculo-
rum. A-
men.

Comendaciones
animarum.

The Commendacions
of the soules.

Psalmus. cxi.

The. cxix. Psalme.

Beati im-
macula-
ti in via
qui am-
bulant in lege dñi
Beati qui scru-
tantur testimonia
eius: in toto corde
suo exquirunt e-
um.

Non enim qui o-
perantur iniquita-
tem: in viis eius
ambulauerunt.

Quia mandata tua custodi-
rimus.

Et animam dirigas
ut viam meam: ad eu-
stodendas iustifi-
cationes tuas.

Tunc non confu-
dabor: cum prosper-
ero in omnibus
mandatis tuis.

Confitebor tibi in
directione cordis
in eo quod didici



Blessed are they
that be vnspot-
ted: which walk
in the lawe of
our Lorde.

Blessed are they
that serche hys testimonyes,
that seke hym with all theyr
hearte.

For they truly, which worke
wyckednes: haue not walked
in hys wayes.

Thou hast commaunded thy
commaundementes to be kept
very streptly.

Woulde to God my wayes
myght be directed to kepe thy
iustificacions.

Thou shalt I not be cōfoun-
ded: whan I shall bee wel seen
in all thy commaundementes
I shall acknowledge thee di-
rectely in my hert: in that that
I haue learned the iudgemen-
tes

The Dirige.

tes of thy rightuousnes.

Ishal kepe thi iustificacions
thou shalte not forsake me at
no tyme.

Wherin doth the yong
mā correct his life: in
keeping of thi cōmaundemētes
With all my hearte I haue
sought the out: put me not a
way from thi cōmaundemētes
In my heart I haue hyd thy
woordes, that I mighte not
offende the.

O lord thou art blessed: teach
me thy iustificacions.

With my lippes I haue pro-
nounced all the iudgements
of thy mouth.

I haue been deelyted in the
waye of thy testimonies, as it
were in all maner of ryches.

I shall bee exercysed in thy
cōmaundementes: and I shal
consydre thy wayes.

I shall studye in thy iustifi-
cations: I shall not forgette
thy wordes.

Reward

iudicia iustitie tue
Iustificaciōes tu
as custodiā: nō me
dereliquas vique
quaque

In quocorri
git adoles. ē
flor. viam suam: in
custodiēdo sermo
nes tuos.

In totor. de meo
exquisiuit te: ne re
pellas me a man-
datis tuis.

In corde meo ab
scōdi eloq̃a tua: vt
non peccem tibi.

Benedict⁹ es dñe:
dōce me iustificaci
ones tuas.

In labiis meis p
nunciaui: oīa iudi
cia existū.

In via testimoni
orum tuorum de-
lectatus sum sicut
in oībus diuitiis.

In mandatis tu
is exercebor: et cō
siderabo vias tuas

In iustificacōni
bus tuis medita-
bor: non obliuif-
car sermōes tuos

Retribue ser-
uo tuo beneficia
ca me: et cu-
stodiam sermones
tuos.

Revela oculos
meos, et conside-
rabo mirabilia de
lege tua.

Incola ego sum
in terra, non ab-
scondas a me ma-
data tua.

Concupiuit aia
mea desiderare in-
stificationes tu-
as in omni tēpoze

Increpa supbos
maledicti q̄ decli-
nāt a mādatistuis

Aufer a me opp-
robriū & cōtēptū: q̄
testimonia tua ex-
quisiui.

Stenim sederūt
principes & aduersā
me loquebātur, ser-
u⁹ autē tu⁹ exerce-
batur in iustifica-
tionibus tuis.

Quam et testimo-
nia tua meditatio
mea est & consiliū
meū iustificatio-
nes tue.

Reward thy seruant: quic-
ken me and I shall keepe
thy wordes.

Open myne eyes, and I shall
considre the merueylousnes of
thy lawe.

I am a straunger in the land
hide not from me thy commaū-
dementes.

My soule hath desired thy
iustifications in all tymes.

Thou hast rebuked the proud
men; cursed are they, whyche
declyne from thy commaunde-
mentes.

Take from me opprobry and
contempte: for I haue soughte
after thy commaundementes.

And truely the prynces haue
been set agaynste me, and they
spake agaynste me: but thy
seruaunte was stil exercised in
thy iustifications.

How thy testimonies are my
medytacion; thy iustifications
is my counsell.

My

My soule hath cleued to
the ground, quicken me,
according to thy worde.

I haue shewed my wayes,
& thou hast hearde me: teache
me thy iustifications.

Instructe me in the waye of
thy iustifications: & I shalbe
exercised in thy merueyls.

My soule hath slept for we-
rynes: confyrme me in thy
wordes.

Remeue from me the way of
iniquitie, and accordinge to
thy lawe haue mercye on me.

I haue chosen the waye of
truthe: I haue not forgotten
thy iudgements.

I haue cleued to thy testi-
monies: put me not to confu-
sion.

I haue romne the way of thy
commaundementes, when
thou hast ealed my heart.

Good lord set the way of
thy iustifications to me
for a lawe: and I wyll euer

q. i.

seke

Adhi sit paui
mēto anima
mea: viuifica me se-
cūdu verbū tuum.

Vias meas annun-
ciaui & exaudisti me
doce me iustificatio-
nes tuas.

Viam iustificatio-
num tuarū instrue
me: et exercebor in
mirabilibus tuis.

Dormitauit anima
mea pze tedio: con-
firma me in verbis
tuis.

Viam iniquitatis
amoue a me: & de le-
ge tua miserere mei

Viam veritatis e-
legi: iudicia tua nō
sum oblitus.

Adhesi testimoniis
tuis domine: noli
me confundere.

Viam mandatorū
tuorum tucurri: cū
dilatasti cor meum

Egem pone
mibi domi-
ne viam iustificati-
onū tuarū: & exquirā

ramper.

Dra mihi intellectū
et scrutabor legem
tuam: et custodiam
illam in toto corde
meo.

Deduc me in semi-
ta mandatorum tu-
orum: quia ipsa volui.

Inclina cor meum
in testimonia tua: et
non in auariciam.

Auerte oculos me-
os ne videant vani-
tatem: in via tua vi-
uifica me.

Status seruo tuo
sloquium tuum: in
timore tuo.

Amputa opprobri-
um meum quod suspi-
catus sum: quia iu-
dicia tua iocunda.

Ecce concupiui mā-
data tua: in equita-
te tua viuifica me.

Et veniat super
me misericordia
tua domine: fa-
lutare tuum secun-
dum eloquium tuum.

Et respondebo ex-
probantibus mihi

seke it out.

Give vnto me vnderstan-
ding, & I shal serche thy law:
& I shal kepe the same wyth
my hōle heart.

Leade me in the path of thy
commaundementes: for I
haue wyshed the same.

Incline my hart into thy te-
stimonies: and not into coue-
tise.

Tourne away myne eyes,
that they se not vanities: quic-
ken me in thy waye.

Ordre thy worde to thy ser-
uaunt in thy feare.

Cut of my opprobry, whiche
I suspected: for thy iudge-
mentes be ioyous.

Lo I haue desyred thy com-
maundementes: in thy equity
quicken me.

And lette thy mercy come
vpon me, o lord: and thy
helthe according to thy pro-
myse.

And I shal answere to them
that vpbrayde me with chee-
kes:

kes: for I haue trusted in thy
worde.

And take not the worde of
truthe from my mouth on no
parte: for I haue muche tru-
sted in thy iudgements.

And I shall kepe thy lawe
in the worlde, and in to the
worlde of worlde.

And I haue walked at
large: for I haue sought thy
commaundementes.

And I spake of thy testimo-
nies in the sighte of kinges: &
I was not confounded,

And I shall be occupied in
thy cōmaundementes, which
I haue loued.

And I haue lift vp my han-
des to thy commaundemen-
tes, which I haue loued: and
shalbe occupied in thy iustifi-
cations.

Remembre thy word to
thy seruant: in which
thou hast gyuen me hope.

The same hath cōforted me
in my humilitie: for thy word
q. ii. hath

verbum: quia spera-
ui in sermonibus
tuis.

Et ne auferas de
ore meo verbum ve-
ritatis vsquequaq:
quia in iudicijs tuis
super speraui.

Et custodiam legē
tuam semper: et in
seculum seculi.

Et ambulabam in
latitudine: qz māda-
ta tua exquisiui.

Et loquebar de te-
stimonijs tuis in cō-
spectu regū: et non
confundebar.

Et meditabor in
mandatis tuis que
dilexi.

Et leuaui manus
meas ad mandata
tua que dilexi: & ex-
ercebor in iustifica-
tionibus tuis.

Memento esto
uerbi tui ser-
uo tuo: in quo mihi
spem dedisti.

Hec me consolata
est i humilitate mea
qz eloquium tuum

hath quickened me.

Superbi inique ag-
gebant vsquequaq;
a lege autē tua non
declinaui.

Memor fui iudici-
orum tuorum a seculo
domine: et consolatus
sum.

Defectio tenuit me
pro peccatoribus de-
relinquentibus le-
gem tuam.

Cantabiles mihi
erāt iustificationes
tue: in loco peregrina-
tionis mee.

Memor fui nocte
nominis tui domi-
ne: et custodiui legē
tuam.

Hec facta est mihi:
qz iustificationes tu-
as ex quisiui.

Portio mea do-
mine: dixi custo-
dire legem tuam.

Deprecatus sū fa-
ciem tuam in toto
corde meo: miserere
mei secundum elo-

hath quickened me.

The proude men haue done
wickednes on euery side: but
I haue not declined from thy
lawe.

I haue ben myndefull of thy
iudgementes good lord, from
the begynning of the worlde:
and haue ben comforted.

Defaute hath holde a me be-
cause of synners: forsakynge
thy lawe.

Thy iustificacions were to
me songes, in the place of my
wayfarynge.

I haue ben myndeful in the
night of thy name good lord:
and I haue kept thy law.

This was done to me, for-
because I serched out thy iu-
stificacions.

Lorde thou art my porti-
on: I haue promised to
kepe thy lawe.

I haue prayed before thy
face with all my hearte: haue
mercy on me according to thy
promyse.

promise.

I haue consydered my waies: and I haue conuerted my fote in to thy testimonies.

I was redy, and I was not troubled: but that I mighte kepe thy commaundementes

The cordes of synners haue be wrapt me: and I haue not forgotten thy lawe.

I rose vp in the middes of the nyghte, that I myghte acknowledge thee, vpon the iudgements of thy iustifications.

I am a partaker of all that feare thee: and of them that kepe thy commaundementes.

O lord the earthe is full of thy mercye: teache me thy iustifications.

Thou hast delte gentylly with thy seruaunt good lord, according to thy worde

Teach me goodnes, lerning and knowledge: for I haue beleued thy comaundementes.

quum tuum.

Cogitavi vias meas: et conuerſi pedes meos in testimonia tua.

Paratus sum et non sum turbatus: ut custodiam mandata tua.

Hunc peccatorum circumplexi sunt me: et legem tuam non sum oblitus.

Media nocte surgebam ad confitendum tibi: super iudicia iustificationis tue.

Particeps ego sum omnium timendum te: et custodientium mandata tua.

Misericordia tua domine plena est terra: iustificationes tuas doce me.

Bonitatem fecisti cum seruo tuo domine, secundum verbum tuum.

Bonitatem et disciplinam et scientiam doce me: quia mandata tua credidi.

Propterea humiliarere
ego deliqui: propterea
eloquium tuum
custodiui.

Bonus es tu: et in
bonitate tua doce
me iustificationes
tuas.

Multiplicata est su-
per me iniquitas su-
perbor: ego aut in
toto corde meo scru-
tabor mandata tua.

Congulatum est si-
cut lac cor eorum: e-
go vero legem tua
meditatus sum.

Bonum mihi quia
humiliasti me: ut
discam iustificatio-
nes tuas.

Bonum mihi lex o-
ris tui: super milia
auri & argenti.

Manus tue fe-
cerunt me &
palmauerunt me:
da mihi intellectum
ut discam mandata
tua.

Qui timeant te vide-
bunt me & letabun-

I haue sinned before I was
humble: therefore I haue kept
thy worde.

Thou arte good, and in thy
goodnes teache me thy iusti-
fications.

The iniquitie of proude me
is multiplied vpon me: but I
with al my houle hearte shall
searche out thy commaunde-
mentes.

My heart is congeled lyke
mylke: I truly haue thought
vpon thy commaundementes.

It was good to me, that
thou diddest brynge me lowe,
that I might lerne thy iusti-
fications.

The lawe of thy mouth is
good to me: and aboue a myl-
lion of golde or siluer.

Ihy hands haue made me
and fourmed me: giue me
vnderstandynge that I
may lerne thy commaunde-
mentes.

They that feare the shall see
me, and shall be gladde: for I
haue

haue trusted muche in thy wordes.

I haue knowen Lord that thy iudgements are equity: and in thy truthe thou haste humiliate me.

Let thy mercye bee shewed, that it may comfort me, according to thy promise: whiche am thy seruaunt.

Let thy mercies come to me, and I shall lyue: for thy lawe is my meditation.

Let the proud, which wroghfullye haue done wickednes vnto me, be confounded: and I truelye shalbe exercised in thy commaundementes.

Let them be couerted to me, which fere the: and they that know thy testimonies.

Let my heart be immaculat in thy iustifications, that I be not confounded.

My soule hath fainted in thy helth: & I haue trusted much

tur: quia i verba tua super speravi.

Cognoui domine qz equitas iudicis tua: et i veritate tua humiliasti me.

Fiat misericordia tua vt consoletur me: secundum eloquiũ tuũ seruo tuo.

Conuertantur mihi rationes tue et viuã: qz lex tua meditatio mea est.

Confundatur superbi quia iniuste iniquitatem fecerunt i me: ego autem exercebo in mandatis tuis.

Conuertantur mihi timentes te: et q nonerunt testimonia tua.

Fiat cor meum immaculatũ in iustificationibus tuis: vt non confundar.

Defecit i salutare tuũ anima mea & in verbum tuum

super speravi.

Defecerunt oculi mei in eloquiū tuū: dicentes quando consolaberis me.

Quia factus sum sicut vter in pruina: iustificationes tuas non sum oblitus.

Quot sunt dies serui tui: quando facies de persequentibus me iudicium.

Rarrauerūt mihi istiqui fabulationes: sed non ē lex tua.

Omnia mandata tua veritas: iniqui persecuti sunt me adiuvā me.

Paulominus consummauerūt me in terra: ego autem nō dereliqui mandata tua.

Secundum misericordiam tuam vivifica me: et custodiam testimonia oris tui.

Aeternū domine: verbū tuū perma-

Commendations.

inuche in thy word.

Myne eyes haue faynted in thy promyse, sayinge: whan wilt thou comfort me?

Hoz I am made lyke a bottell in the smoke: I haue not forgotten thy commaundementes.

Howe many be the dayes of thy seruānt: whan wilt thou giue iudgement of them that persecute me?

Wicked men haue shewed to me fables: but not as thy lawe.

All thy commaundementes is truthe: wicked men haue persecuted me, helpe me.

Almost they had consumed me in the erth: but I truly haue not forsaken thy commaundementes.

Quicken me accordinge to thy mercye, and I shall kepe the testimonies of thy mouth.

O Lord thy worde doth remaine in heauen everlasting.

The Commendacyons.

lastynge.

Thy trueth from generacy-
on to generation: thou haste
sette the earth, and it shall a-
byde.

By thyne ordinaunce the
dayes continue: for al thinges
obey vnto thee.

Accepte thy law had ben my
meditation: peradventure I
had perished in my humilitie
I shall neuer forgette thy iu-
stifications: for in them thou
hast quickned me.

I am thyne, make me safe: for
I haue soughte oute thy iusti-
fications.

Synners haue awayted me
to destroye me: I haue vnder-
stande thy testimonies.

I haue seen the consumma-
tyon of euery ende: thy com-
maundemente is very large.

¶ Lorde, howe muche haue
I loued thy lawe: it is my
meditation all the daye long.

Thou haste made me wyse

r. i.

ouer

net in celo.

In generacione
et generacionem
veritas tua: fun-
dasti terram & per
manet.

Ordinacione tua
perseuerant dies:
quoniam omnia
seruiunt tibi.

¶ Quid qđ lex tua
meditatio mea est
tunc forte peris-
se in humilitate mea

In eternum non
obliuiscari iustifica-
ciones tuas: qđ in
ipsis viuificasti me

¶ Tuus sum ego,
saluū me fac: quoniam
iustificationes tu-
as requisui.

¶ Me expectauerūt
peccatores vt per-
derēt me: testimo-
nia tua intellexi.

¶ Omnis consum-
mationis vidi fi-
nem: latum man-
datū tuum nimis.

¶ Quomodo di-
lexi legem tu-
am dñe: tota
die meditatio me-
a est.

¶ Super inimicos

meos prudentem
me fecisti manda-
to tuo: quia in eter-
num mihi est.

Super omnes do-
cetes me intellexi
quia testimonia tua
meditacio mea est.

Super senes in-
tellexi: quia man-
data tua quesui.

Ab omni via ma-
la prohibui pedes
meos: ut custodiā
verba tua.

Iudicis tuis nō
declinaui: quia tu
legē posuisti mihi.

Quā dulcia fau-
cibus meis eloq̃a
tua: super melori
meo.

Mandatis tuis
intellexi: propterea
odui oēm viam
iniquitatis.

Accerna pe-
dibus meis
verbum tu-
um: et lumen semi-
tis meis.

Iuravi et statui
custodire iudicia
iusticie tue.

ouer myne enemyes throughe
thy commaundementes: for it
is to me euerlastyng.

I haue perceyued more than
al that taughte me: for thy testi-
monies were my meditation.

I haue perceyued more than
auncient men: because I haue
searched thy cōmaundemētes.

I haue kepte my fete from e-
uery euil way: that I myghte
kepe thy wordes.

I haue not declined from thy
iudgements: for because thou
haste set a lawe to me.

How swete be thy wordes to
my thawes: and to my mouth
sweter than hony.

I haue taken vnderstanding
of thy cōmaundementes: ther-
fore haue I hated euery waye
of iniquitie.

Thy worde is a lanterne
vnto my feete: and a
lyght vnto my pathes.

I haue sworne & decreed, to
kepe thy iudgemētes of thy iustice

The Commendacyons.

O Lorde I am broughte low
on euery syde: quicken me ac-
cording to thy worde.

The voluntarie thynges of
my mouth, O Lorde, make the
acceptable to thee, and teache
me thy iudgements.

My soule is euer in mi hands
& I haue not forgottē thy law
Synners haue set a snare for
me: and I haue not erred from
thy commaundementes.

I haue gottē thy testimonies
by inheritance for euer: for be-
cause they bee the ioye of my
hearte.

Inclyne my hearte to dooe
thy iustificacyons for euer: for
rewarde.

I haue hated the wycked:
and haue loued thy lawe.

Thou art my helper and my
defender: and I haue trusted
much in thy worde.

O ye wycked declynz ye from
me: and I shall searche the
commaundementes of my god.

r.ii. Rectue

Humiliat⁹ sū blas
quaque dñe: iustifi-
ca me scdm verbū
tuum.

Voluntaria oris
mei bñplacita fac
domine: et iudicia
a tua doce me.

Anima mea i ma-
nib⁹ meis lēp: a le-
gē tuā nō sū oblit⁹.

Posuerunt pecca-
tores laqueum
mih: et de manda-
tis tuis nō erraui

Hereditate acqui-
ui testimonia tua
scñū: q̄a exultati-
o cordis mei sunt.

Incлина cor meū
ad faciēdas iustis-
ficationes tuas in
eternum: propter
retributionem.

Iniquos odi
o habui: a le-
gem tuam dilexi.

Adiutor & suscep-
tor me⁹ es tu: & in
verbum tuum su-
persperaui.

Decline a me
maligni: & scruta-
bor mandata dñi
mei.

The Commendacions.

Suscipe me secū
dum eloquium tu
um et viam: et
non confundas
me ab expectatio
ne mea.

Adiuuā meet sal
uus ero: et medi
tabor in iustificati
onibus tuis semp

Speruisti omnes
discedentes a iudi
ciis tuis: quia ini
iusta cogitatio eo
rum.

Pseuaticātes re
putauī omnes pec
catores terre: ideo
dilexi testimonia
tua.

Configi timore
tuo carnes meas:
a iudiciis enim tuis
timui.

Ecce iudicium
et iusticiam:
nō tradas me
calumniantib⁹ me.

Suscipe seruum
tuum in bonum:
nō calumniator
me superbi.

Oculi mei defere
runt in salutare
tuum: et in eloqui

Recyue me accordyng to thy
promyse, and I shall lyue: nor
thou shalt not confounde
me other wyse than I looked
for.

Helpe me, and I shall be safe:
and shall be occupied in thy
iustificacions euer.

Thou haste dispised al that
goe from thy iudgementes: for
theyr thoughtes were vniuste.

I haue reputed all synners
of the earth for offenders: ther
fore I haue loned thy testimo
nies.

I haue afflicted my fleſche for
fere of thee: for I am aferde of
thy iudgementes.

I haue done iustice and
rightwisenes: thou shalt
not delyuer me to them that ca
lumpnyate me.

Recyue thy seruaunte into
goodnesse: lette not proude
menne calumpnyate me.

Myne eyes haue failed in thy
health: and in the worde of thy
iustice.

The Commendacyong.

istice.

Doe to thy seruaunte accor-
dyng to thy mercye: and teach
me thy iustificacions.

I am thy seruaunte, geue me
vnderstandyng: that I maye
knowe thy testimonies.

It is tyme to dooe good lord
for they haue scatered abrode
thy lawe.

Therefore I haue loued thy
commaundementes: aboue gold
and topase.

And therefore I was led to
all thy commaundementes: I
haue hated euerye wycked
waye.

Lorde merueylous be thy
testimonies: therefore my
soule hath serched them.

The declaraciō of thy words
doeth illumyne, and geueth
vnderstandyng to the lyttle
ones.

I haue opened my mouth, and
haue drawen my breth, for be-
cause I desired thy commaun-

t.iii. dementes

um tuum iustitie
tue.

Hac cū seruo tuo
secūdū mīaz tuā:
et iustificaciones
tuas doce me.

Seru⁹ tuus sum
ego: da mihi intel-
lectum vt sciam
testimonia tua.

Tempus faciēdi
domine, dissipaue-
runt legem tuam

Ideo dilexi man-
data tua super au-
rum et thopazion

Propterea adcla-
mandata tua dici-
gebar: oēm viam
iniquā odio habui

Mirabilia te-
stimonia tu-
a domine id

eo scrutata est ea
anima mea.

Declaratio ser-
monum tuorum
illuminat, et intel-

lectū dat paruulis

O s meum aperui
et attraxi spm, qui
a mandata tua de-

derabam.

Aspice in me et
miserere mei: secū
dum iudicium dili
gentium nomē tu
um.

Oressus meos di
rige secundum elo
quium tuum: et nō
dominetur mei om
nis iniustitia.

Redime me a ca
lumniis hominū:
et custodiam man
data tua.

Faciem tuā illu
mina super seruū
tuū: et doce me iu
stificationes tuas.

Eritus aquarū
deduxerunt oculi
mei: quia non custo
dierūt legē tuam.

Sustus es
dñe et rec
tum iudici
um tuum.

Mandasti iustici
am testimonia tu
a: et veritatem tu
am nimis.

Abscendere me fe
cit zelus meus: quia
obliti sunt verba
tua inimici mei.

deinentes.

Loke vpon me, and haue mer
cy vpon me, accordyng to the
iudgemente of them that loue
thy name.

Directe my goynges, accor
dyng to thy worde: and let no
iniquitie raigne ouer me.

Redeme me from the calum
niacyon of men, that I maye
kepe thy commaundementes.

Illighten thy face vpon thy
seruaunte; and teache me thy
iustificacions.

Myne eyes haue broughte
foorth streames of water: bee
cause they haue not kepte thy
lawe.

Ryghtuous art thou Lord:
and iuste are thy iudge
mentes.

Thou hast commaunded iu
stice in thy testimones: and
trueth most chesely.

The loue of the caused me to
consume: because myne ene
myes forgot thy wordes.

Thy

The Commendacions.

Thy worde is exceedinglye fy-
red: and thy seruauntes loued
it.

Iam yōge and set at nought
yet haue I not forgotten thy
commaundementes.

Thy iustice is euerlastynge:
and thy lawe is trueth.

Trouble and heuynes haue
intangled me: thy commaun-
dementes are my studie.

Thy testimonies be geuen in
euerlastynge equitie: geue me
vnderstandynge and I shall
liue.

I haue called vpon thee
with all my heart: heare
me **Lorde**, for I shall
searche thy lawes.

I haue cryed vnto thee, saue
me: so that I may obserue thy
commaundementes.

I haue preuented the tyme
and haue cryed: for I haue
greatelye trusted in thy com-
maundementes.

One

**Ignitum eloqui-
um tuum: behemē-
ter: et seruus tu-
us dilexit illud.**

**Adolescentul⁹ sū
ego et contemp-
tus: iustificatiōes
tuas non sum ob-
litus.**

**Iusticia tua iusti-
tia in eternum: et
lex tua veritas.**

**Tribulatio et an-
gustia inuenerūt
me: mandata tua
meditatio mea est.**

**Quas testimoni-
a tua in eternum:
intellectum da mi-
hi et vitam.**

**Clamaui sēto
Cō corde meo
exaudi me dō-
mine: iustificatio-
nes tuas requirā**

**Clamaui ad te
saluum me fac: vt
custodiam manda-
ta tua.**

**Deueni in matu-
ritate et clamaui
quia in verba tua
super speraui.**

Preueniunt oculo
mei ad te diluculo:
ut meditarer e
loquia tua.

Vocem meam au
di scilicet miam tu
am Domine: et se
cundum iudicium
tuum viuifica me.

Appropinquauerunt
persequentes
me iniquitatem: a
lege autem tua
longe facti sunt.

Prope es tu domi
ne: et omnes vie
tue veritas.

In initio cognouide
testimoniis tuis;
quia in eternum
sancta es.

Vide humili
tatem meam
et eripe me: quia
legem tuam non
sum oblitus.

Iudica iudicium
meum et redime me:
propter eloquium
tuum viuifica me.

Longe a peccatio
salus: quia iusti
ficationes tuas

Mine eyes haue preuented the
daunynge of the day, for to stu
dy thy worde.

Lorde heare my voyce, accor
dyng to thy mercye: and quye
ken me accordyng to thy iudge
mente.

They that pursued me, haue
encreased theyr wyckednesse:
but from thy lawe they are
gone farre wyde.

Lorde thou art nere at hand
and all thy wayes are verye
trowth.

At the begynnynge I had
knoweledge of thi testimonies
for thou hast establisshed them
for euer.

Beholde my humilitie,
and delyuer me: for bee
cause I haue not forgotten thy
lawe.

Iudge my iudgemente, and
redeme me: for thy promyse
saue quicken me.

Health is farre from sinners
for they haue not searched out
thy

thy iustifications.

Thy mercye lord is muche:
accordinge to thy ryghteous-
nes quicken me.

Many there be, which perse-
cute me & trouble me: I haue
not declyned from thy testi-
monies.

I sawe the offenders, and I
was astonied: for they kepte
not thy wordes.

Behold lord, for I haue lo-
ued thy commaundementes:
quicken me in thy mercy.

The beginnig of thy words
is verytie: all thy iudgemen-
tes are everlasting iustice.

The princes haue perse-
cuted me fautes: and
my heart hath bene adzed of
thy wordes.

I shal be glad of thy wordes:
as he that hath found manye
spoiles.

I haue hated iniquitie, and
haue abhorred it: but thy law
I haue loued.

C. i.

Se.

non exquisierunt.

Dne tue multe do-
mine: secundum iu-
dicium tuum bini-
fica me.

Multi q̄ persecu-
tur me et tribulant
me: a testimoniis
tuis non declinaui.

Audi preuaricantes
et tabescebam: quia
eloquia tua non cu-
stodierunt.

Aude qm̄ mandata
tua dilexi domine, i-
mia tua biniifica me

Pincipium verbo-
rum tuorum veritas: in
eternum omnia iu-
dicia iustitie tue.

Princes perse-
cuti sūt me gra-
tis: et a verbis
tuis formidauit cor
meum.

Letabor ego super
eloquia tua: sicut q̄
inuenit spolia multa.

Iniquitatem odio
habui et abominat⁹
sum: legem autem
tuam dilexi.

Septies in die lau-
dā dīxi tibi: super
iudicia iustitie tue.

Pax multa diligēt
būs legē tuam: & nō
est illis scandalum.

Expectabam salu-
tare tuum domine:
et mandata tua di-
lexi.

Custodiuit aīa mea
testimonia tua: et di-
lexit ea vehemēter.

Seruauī mandata
tua & testimonia tu-
a: quia oēs vie mee
in conspectu tuo.

Appropinquet de-
precatio me-
a ī cōspectu tuo dñe:
iuxta eloquū tuum
da mīhi intellectū.

Intret postulatio
mea ī cōspectu tuo:
secundam eloquium
tuum eripe me.

Culcabunt labia
mea hīmpnū: cū do-
cueris me iustifica-
tiones tuas.

Pronunciabit lin-
gua mea eloquium
tuū: q̄ oīa mandata
tua equitas.

Seuē tymes in the day haue
I praised the, vpon the iudge-
mentes of thy rightwisenes.

Great peace is to them that
loue thy law: and there is no
sclaunder in them.

I looked for thy saluacion, o
lorde: & I loued thy comman-
dementes.

My soule hath kept thy te-
stimonies: & hath loued them
greatlye.

I haue kept thy cōmaunde-
mentes & thy testimonies: for
al my waies are in thy sight.

Lord let my prayer ap-
proche nere in thy sight:
giue me vnderstanding, accor-
ding to thy promise.

O lorde, let my prayer entre
in to thy sight: deliuer me, ac-
cording to thy promise.

My lippes shal powre forth
thy prayse: whan thou hast
taught me thy iustifications:

My tongue shal shewe forth
thy promise: for in all thy cō-
maundementes is equitie.

Commendations.

Uet thy hād be redy to helpe
me; for bicause I haue chōsen
thy commaundementes.

O Lord I haue desyred thy
healthe; and thy lawe is my
meditation.

My soule shall liue, and shall
praise the: & thy iudgementes
shall helpe me.

I haue wandered lyke a
sheepe, whiche is loste: o lord
seke oute thy seruaunte, for I
haue not forgotten thy com-
maundementes.

Lord gyue the eternall reste:
and let continual light shine
vnto them.

Lorde haue mercy on vs.

Christ haue mercy on vs.

Lord haue mercy on vs. Our
father whiche. Hail Mary.

C The. cxxviii. psalme.

Thou hast proued
me, & knowen me: thou
hast knowen my downe syt-
tynge and bprysing.

Thou hast perceyued my
s.ii thoughtes

Elat man⁹ tua vt
saluet me: quoniam
mandata tua elegi.

Concupiui saluta-
te tuum dñe: et lex
tua meditatio mea
est.

Liet aia mea et
laudabit te: & iudicia
tua adiunabūt me.

Erraui sicut ouis
que perii: quere ser-
uū tuum domine: qz
mandata tua non
sum oblitus.

Requiem eternam
dona eis domine: et
lux perpetua luceat
eis.

Kyrie eleison. Chri-
ste eleiso. Kyrie elei-
son. Pater noster.
Aue Maria.

Psalme. cxxviii.

Dñe probasti
me & cogno-
uisti me: tu cogno-
uisti sessionē meam,
et resurrectionē me-
am.

Intellexisti cogi-

rationes meas : de
longe semitam meam
& funiculum meum
inuestigasti.

Et omnes vias me
as preuidisti : quia non
est sermo in lingua
mea.

Accedens tu cognouisti
omnia nouissima
et antiqua tu forma
sti me & poluisti super
me manum tuam.

Mirabilis facta est
scientia tua ex me :
confortata est et non
potero ad eam.

Quo ibo a spiritu
tuo : et quo a facie
tua fugiam.

Si ascendero in ce-
lum tu illic es : si de-
scendero in inferna-
ades.

Si sumptero pen-
nas meas deluculo :
& habitauero in ex-
tremis maris.

Et tamen illic manus
tua deducet me : et
tenebit dextera tua.

thoughtes a far of: my pathe
and the stringe of my life thou
hast serched out.

And al my wayes thou hast
preuented: so that there is not
one worde in my tongue:

O lord thou hast knowen
al thinges both new and old:
thou hast formed me, and put
thy hand vpon me.

The cunning that thou hast
wrought on me is merueilous
it is wrought so that I canne
not attayne vnto it.

Whither shall I go from thy
spirite : and whither shall I
flie from thy face:

If I shall ascend vp to hea-
uen, thou arte there: and yf I
shall descend downe to helle,
thou art also present.

If I shall take my wynges
in the mornynge : and shall
dwell in the farthest coastes
of the sea:

Yet shall thy hande brynge
me from thence, and thy right
hand shall holde me.

And I haue said, peradventure the darkenes shall treade me vnder feete: and the night is my light in my delightes.

For the darkenes shall not be hid fro the, & the night shall be as lighte as the day: for as his light is, so is his darknes.

For thou hast possessed my raine: thou hast take me fro the wombe of my mother.

I shall confesse to thee, that thou art terrible & meruelous: thy workes be wonderous, & my soule knoweth it to well.

My bones is not hid fro the, which thou hast made preuile: my substance within the inward partes of the earthe.

Thine eyes haue seene mine imperfectnes, and in thy booke are wrytten: all dayes they were formed, and no manne was in them.

O God, thy frendes are great lye honoured of me: and the chiefe of them is ouer muche streng

Et dixi forsitis: tenebre conculcabunt me: & nox illuminatio mea in deliciis meis.

Quia tenebre non obscurabuntur a te et nox sicut dies illuminabitur: sicut tenebre eius ita et lumeneius.

Quia tu possedisti renes meos: suscepi me de utero matris mee.

Confitebor tibi quia terribiliter magnificatus es, mirabilia opera tua: & anima mea cognosceat nimis.

Non est occultatus es meum a te quod fecisti in occulto: & substantia mea in inferioribus terre.

Imperfectum meum viderunt oculi tui, et in libro tuo oes scribentur: dies formabuntur et nemo in eis.

Quia autem nimis honorificati sunt amici tui deus: nimis confortatus est princi-

us eorum.

Enumerabo eos & super arenam multiplicabitur: exurxi et adhuc sū tecum.

Si occideris deus peccatores: virt sanguinum declinate a me.

Quia dicitis in cogitatione: accipiant in banitate ciuitates suas.

Nonne qui oderat te domine oderam: & super inimicos tuos tabelcebam.

Perfecto odio odorā illos: inimici facti sunt mihi.

Proba me deus et scito cor meū: interroga me et cognosce semitas meas.

Et vide si via iniquitatis in me est: & deduc me in viam eternam. ¶ Versus.

Requiem eternam dona eis domine.

¶ Responsorium.
Et lux per petna lu-

strengthened.

I shall numbze them; and they shal be multiplied aboue the grauell: I haue rysen vp, and yet I am with the.

O god, if thou wouldest slep the sinners: ye bloudy menne goe ye away from me.

For ye say in your thought: they take in vayne theyr cities.

Do not I hate them (good lord) that hate the: & am I not angry with thy enemies.

I haue hated the with a feruent hate: and they be myne enemies.

Prove me good lord, & know my heart: question with me, and knowe my wayes.

And loke if the waye of inquitie be in me: and bringe me into the waye everlasting.

¶ The versicle.

Lord giue the everlasting rest

¶ The answer.

And let continuall light shine vnto

bnto them. **The versicle.**
From the gates of hell.

The Aunswere.
Lorde deliuer their soules.

The versicle.
I trust to se the goodnes of
our lorde. **The aunswere.**
In the lande of the liuinge.

The versicle.
Lord heare my prayer.

The aunswere.
And let my cry cum bnto the.
The prayer.

O thee lord we comēd
the soules of thy ser-
uantes, both men & women:
so that they that bee deade to
the worlde, may lyue to the, &
all the synnes that they haue
comitted by frayltie of world-
ly conuersacion, thou lorde
wash them awaye by the for-
giuenes of thy most merciful
pytpe. By **Christ** oure lorde.
Amen.

God haue mercy on al **Christe**
soules. Amen.

reat eis. **Versus.**
A porta inferi.

Responsorium.
Erne domine ani-
mas eorum.

Versus.
Credo videre bona
domini.

Responsorium.
In terra uiuentiu.

Versus.
Domine exaudi ora-
tionem meam.

Responsorium.
Et clamor meus ad
te veniat. **Oremus.**

Tibi domine co-
mendamus a-
nimam famili-
tū. & animas fa-
muloꝝ famularū
que tuarū: ut defūc-
ti seculo tibi uiuāt,
& que per fragilitatē
mundane conuersa-
tionis peccata ad-
miserunt, tu uenia
misericordissime tue
pietatis absterge.
Per **Christū** domi-
num nostrū. Amen.
Requiescant in pa-
ce. Amen.

The

Psalmus. xxi.

The. xxi. psalme.

Deus de⁹ meus
respice in me:
quare me derel-
iquisti: longe a salu-
te mea verba deli-
corum meorum.



God my god, loke
toward me: whye
hast thou forsaken
me: farre from my
helthe be the wor-

des of my sinnes.

Deus me⁹ clama-
bo ad te per diem et
non exaudies: et noc-
te et non ad insipie-
tiam mihi.

My god, I wyll cry and call
to thee by day, and thou wilt
not heare me: and euen so by
night, and thou wilt not im-
pute it to mine ignorance.

Tu autē in scō ha-
bitas laus israel.

Thou truly dwellest in the
holy place: the praise of israel.

In te sperauerunt
patres nri: speraue-
rūt et liberaſti eos.

Our fathers haue trusted in
the, they haue trusted, & thou
hast deliuered them.

Ad te clamauerūt
et salui facti sunt: in
te sperauerūt, & non
sunt confusi.

They haue cryed to thee, and
they be made safe: they haue
trusted in thee, and they were
not confounded.

Ego autem sū ver-
mis et non homo:
opprobrium homi-
nū, & abiectio plebis

I truly am but a worme, &
no mā: the opprobry of men, &
an outcaste of all the people.

Omnes vidētes me
deriserunt me: locu-
tisunt labiis & mo-

All that euer saw me laugh-
ed me to skorne: they spake
with their lippes, and rodded
they?

their heades: I do not saye

Saying he hath trusted in our
Lorde: now let hym take him
let hym make hym hole, for he
lonely hym.

For thou arte he that haste
drawen me from the wombe,
and wast my hope from the
brestes of my mother: I was
caste oute from my mothers
wombe vnto thee.

Thou arte my god from my
mothers wombe, departe not
from me.

For tribulation is nere: and
there is none to helpe me.

Many calues haue compassed
me: and fatte bulles haue bee,
set me aboute.

They haue set their mouthes
wyde open vpon me: lyke a ly-
on raryng and roing.

I was powred forth lyke wa-
ter: and all my bones were dis-
persed a sonde.

My hearte was made lyke
meltynge ware, within the mid

nerunt: caput.

Sperauit in do-
mino: eripiat eum,
saluum: faciat eu
qm saluum.

Quodiam tu es
qui extraxisti me
de ventre: spes me
a abboribus ma-
tris mee, forte pro
terris sum ex ute-
ro.

Debetere matris
mee: Deus meus
es tu, ne disces-
sis a me.

Quodiam tribu-
lacio propterea est:
quoniam non est
qui adiuuet.

Et circumdederunt
me vituli: multi-
tudo pinguis ob-
seuerunt me.

Superuerunt super
me os leonis: sicut
leo rapiens et ru-
piens.

Sicut aqua effu-
sus sum: et disper-
sa sunt omnia os-
sa mea.

Et factus est cor me
intra: et cetera. Hic
cens in medio ven-

tris mei.

Aruit tanquam testa
virtus mea et
lingua mea adhe-
sit faucibus meis:
et in puluerem mor-
tis deduxisti me.

Quoniam circumdederunt
me canes multi:
confilium malig-
nacionum obsedit me.
Noderunt manus
meas et pedes me-
os: dinumerauerunt
omnia ossa mea.

Ipsi vero con-
siderauerunt et in-
spererunt me: di-
niserunt sibi vesti-
menta mea et sup-
pellectem meam mi-
serunt foras.

Tu autem Domine mee
longaueris auxi-
lium tuum a me:
ad defensionem me-
am conspice.

Erne a frange
deus animam me-
am: et de manu ca-
nis uideam me.

Salua me ex ore
leonis: et a corni-
bus unicornum humi-
liatorem meum.

Psalmes of the Passion.

Des of my belly.

My strength was dried by
like a shell, my tongue cleued
fast to my iawes: and thou
hast brought me to deade
dust.

How dogges compassed me
about: the counsell of euill men
haue beset me.

They haue bozed my handes
and my feete: they haue num-
bred all my bones.

They truly haue considered
and looked vpon me: and haue
deuided among them my gar-
mentes, and vpon my tote they
haue caste lottes.

Prolonge not good Lord thy
helpe from me: but loke vnto
my defence.

Delyuer my soule from the
sword: and myne onely soule
from the hande of the dogge.

Sauē me from the mouth of
the lion: and my humilitie fro
the hornes of unicornes.

I shall shewe thy name to
my

my brethren: and I shal prayse thee in the middelt, of the congregacion.

ye that feare our Lord praise ye him: all the hole seede of Iacob glorifie ye hym.

Let all the seide of Israell feare hym: for he despiseth not, nor turneth hys face from the prayer of the poore.

Neither turneth he hys face awaye from me: and whan I cryed vnto him he hath heard me.

At thee shall my prayse bee, in the greate congregacion: I shal pelde bp my bowes in the syghte of them that feare him.

Lette poore menne eate, and they shall be satisfied: and they shall prayse oure Lorde that seke after hym, their heartes moughte liue worlde without ende.

All the coastes of the earth shall remembre themselves: and shall be conuerted to oure

t.ii. Lorde

Narrabo nomen tuum fratribus meis, in medio ecclesie laudabo te.

Quintur etis dominum laudate eum: vnusuerfum semen Iacob glorificate eum.

Temeat eum omne semen Israel: quoniam non spreuit, nec despexit deprecatione pauperis.

Nec auertit faciem suam a me: et cum clama rem ad eum exaudivit me.

Apu d te laus mea in ecclesia magna: vota mea reddam in conspectu timen tium eum.

Adent pauperes et saturabuntur: et laudabunt dominum, qui requirunt eum viuente corda eorum in seculum seculi.

Reminiscantur et conuertentur ad dominum: et uiuent

Et omnes terre.

Et adorabunt in
conspetu eius, vni
uerse familie gen
tium.

Quoniam Dominus est
regnum, et ipse do
minabitur gentium.

Manducauerunt
et adorauerunt omnes
pingues terre: in
conspetu eius ca
dent omnes qui des
cendunt in terram.

Et anima mea si
li uiuet: et semen
meum seruet ipsi.

Annuntiabitur do
mino generatio
ventura: et annu
ciabunt celi iusti
ciam eius populo
qui nascetur, quem
fecit Dominus.

Psalmus. xx. ii.

Dominus re
git me et
nichil mihi deerit in
loco pascue: ibi me
collocauit.

Super aquam re
sectionis educauit
me: animam meam
conuertit.

Psalmus.

And all the families of the
gentiles shall doe worship in
his presence.

For to oure Lorde appertei
neth kyngdome, and he shall
rule the people.

All the riche men of the earth
haue eaten and worshipped
hym: all that shall dissende in
to the earth, shall bowe down
in his sight.

And my soule shal liue to him
and, my sede shall serue hym.

The generation to come shal
bee shewed to oure Lorde: and
the heauens shall shewe the
iustice that he hath done to
the people that shalbe borne.

The. xxii. Psalm.

Our Lorde ruleth me, and
nothyng shal fayle me: in
a place of pasture there hath
he set me.

He hath brought me vpon
a frethe water: he hath conuer
ted my soule.

He

He hath ledde me vpon the
pathes of iustice: for his names
sake.

For althoughe I walke in
the middes of the shadowe of
death, I shall feare no harne,
for thou art with me.

Thy staffe and thy rodde: they
haue comforted me.

Thou haste prepared a table
in my syghte: agaynste them
that trouble me.

Thou haste soupled myne
head in oyle: and my cuppe be-
ing full, is right goodly.

And thy mercy shall folowe
me all the dayes of my lyfe.

And that I maye inhabite
in the house of our Lord al the
length of my dayes.

The xxiii. psalme.

The earth is our Lords
and the abundaunce
therof: the rounde worlde, and
all that inhabite it.

For he hath sette hym vpon
the seas: and hath prepared

t.iii.

hym

Deduxit me su-
per semitas iusti-
tie: propter nomē
suum.

Nam et siambu-
lauero in medio
vmbre mortis nō
timebo mala, quo-
niam tu mecū es.

Airga tua et ba-
culus tu⁹: ipsa me
consolata sunt.

Parasti in con-
spectu meo mensā
aduersus eos qui
tribulant me.

Impinguasti in
oleo caput meum:
et calix meus ine-
brians quam pre-
clarus est.

Et misericordia tua suble-
uetur me omni-
b⁹ dieb⁹ vite mee.

Et ut inhabitem in
domo dñi in longi-
tudinem dierum.

Psalmus xxiii.

Domini est
terra & pleni-
tudo eius: orbis t⁹
terraz, & vniuersi q̃
habitant in eo.

Quia ipse super ma-
ria fundauit eā: &
super flumina pre-

parauit eum.

Quis ascendet
in montē dñi, aut
quis stabit in loco
sancto eius.

Innocēs manib⁹
et mundo corde:
qui non accepit in
bano animam su
am, nec iurauit in
dolo p̄ximo suo

Ec accipiet bñdi
ctionem a dño: et
miam a deo salu
tari suo.

Ec est generatio
querentium eum:
querentium faci
em dei Jacob.

Atollite portas
principis bestras
et eleuamini por
te eternas: et in
troibit rex glorie

Quis est iste rex
glorie, domin⁹ for
tis et potens, do
minus potens in
p̄elio.

Atollite portas
principes bestras
et eleuamini por
te eternas a intro

hym vpon the floudes.

Who shall ascende into the
hyll of oure Lorde: or who
shall stande in hys holy place:

An innocente in handes and
of pure hearte: whyche hath
not taken hys soule in bayne,
nor hath sworne to deceyue
hys neighbour.

He shall receyue blessing of
our Lorde: and mercye of god
hys sauour.

Thys is the generacion of
them that seke hym: of them
that seke the face of the god of
Jacob.

Ye prynces heaue vp youre
gates, and ye eternall gates o
pen your selues, and a kyng of
glory shal entre in.

Who is thys same kyng of
glory: a stronge Lorde and a
myghtye, a Lorde myghtye in
battayle.

Ye prynces heaue vp youre
gates, and ye eternall gates o
pen your selues, and a kyng

of

of glorie shall entre in.

Who is thys same kyng of glorie: oure Lorde of powers he is the kyng of glorie.

The xxiii. psalme.

And to thee (Lorde) haue I lifte vp my soule, my god in thee I truste, let me not be ashamed.

Let not myne enemyes mocke me: for truely all that euer trust in thee shal not be confounded.

Lette all them be confounded that woorked wykednesse in bayne.

Good LORD shewe me thy wayes: and teache me thy pathes.

Directe me and teache me in thy trueth for thou arte my GOD, my sauoure: and I haue sustayned thee al the holly daye.

Haue mynde good Lorde of thy mercyfulnes: & of thy mercyes, whych euer haue been.

t. iiii.

The

ibit rex glorie.

Quis est iste rex glorie: Dominus virtutum ipse est rex glorie.

Psalmus. xxiii.

Ad te domine Aueani alam meam, deus meus in te confido non erube sciam.

Neq. irrideat me inimici mei: etenim vniuersi qui sustinent te, non confundentur.

Confundatur oēs iniqua agentes: superuacue.

Uias tuas dñe demonstra mihi: & semitas tuas edoce me.

Dirige me in veritate tua, et doce me: quia tu es deus saluator meus, et te sustinui tota f.

Admiserunt milia rationum tuarum dñe: & misericordiarum tuarum, quas a seculo sunt,

Delicta inuentu-
tis mee, et igno-
rantias meas ne
memineris.

Scdmias tu-
am memento mei
tu, propter bonita-
tem tuam domine

Dulcis et rectus
dominus: propter
hoc legem dabit
delictis in via

Diriget mansue-
tos in iudicio: do-
cebit mites vias
suas.

Universe bie dñi
misericordia et ve-
ritas, requrenti-
bus testamentum eius

& testimonia eius
propt nomē tuū
dñe p̄pitāberis
peccato meo: mul-
tum est enim.

Quis est homo q̄
timet dominum: le-
gem statuit ei in
via quem elegit.

Anima eius in bo-
nis demorabitur:
et semen eius here-
ditabit terram.

The offences of my youth:
nor mine ignorances doe thou
not remembre.

Thou for thy goodnesse good
Lorde, haue mynde of me, ac-
cording vnto thy mercye.

Oure lord is swete and righte-
tuus: for this he geueth a law
to the that goe out of the way

He shall direct the myde in
iudgemente: he shall teach the
meke hys wayes.

All the wayes of oure Lord
are mercy and veritie, to them
that require hys testamente
and his promises.

For thy names sake good
Lorde thou shalt haue mercy
on my sinne: for truely it is
greate.

Who is the man that feareth
oure Lorde: he hath ordayned
a lawe to hym in the waye,
whom he hath chosen.

Hys soule shall dwell in good-
nes: and his sede shall enherite
the earth.

Our lord is a sure ground to
them that feare him: and the
testament of him selfe that he
may be manifested to them.

Mine eyes beueer to our lord
for he shal pulle my foote out
of the snare.

Loke vpon me, and haue
mercy vpon me: for I am a
lone and poore.

The tribulations of my hett
be multiplied: deliuer me fro
my necessities.

Beholde my humilitie and
my labour: and forgiue al my
fautes.

Beholde mine enemies, for
they be multiplied: and they
haue hated me with a wyc-
ked hate.

Hepe my soule, and deliuer
me: I shall not be ashamed
for that that I trusted in the.

Innocentes and good men
haue cleued vnto me: for by
cause I haue sustained the.

O god deliuer Israel from al
tribu.

Firmamentum est
dominus timentib⁹
eū: et testamentum
iplius, vt manifeste-
tur illis.

Oculi mei semp ad
dominum: qm̄ ipse
euellet de laqueo pe-
des meos.

Bespice i me, & mi-
serere mei: qz vnus
et pauper sum ego.

Tribulationes cor-
dis mei multiplica-
te sunt: de necessita-
tibus meis erue me.

Vide humilitatem
meam & laborem me-
um: & dimitte vni-
uersa delicta mea.

Bespice inimicos me-
os qm̄ multiplicati
sunt, et odio intus
oderunt me.

Custodi a sam meā,
et erue me: non eru-
bescam quoniam spe-
raui in te.

Innocentes & recti
adhæserunt mihi: qz
sustinui te.

Libera deus Isra-
el ex omnibus tribu-

lationibus suis.

C Psalmus. xrb.

Iudica me domine quoniam ego in innocentia mea ingressus sum: et in domino sperans non confundar.

Redda mihi domine et testa mea: breves meos, et cor meum.

Quia misericordia tua ante oculos meos est: et complacuit in veritate tua.

Non silebi cum consilio vanitatis: et cum iniqua gerentibus non introibo.

Quia diuis ecclesiam malignantium: et cum impiis non sedebo.

Trauabo inter innocentes manus meas: et circumdabo altare tuum domine.

Gaudiam vocem laudis tue: et exultarem vniuersa mirabilia tua.

Psalmus. lxxv. psalmus.
tribulations.

C the. xrb. psalmus.

Iudge me good lord, for I haue entred in my innocency: & trusting in our lord, I shall not be made weake.

Redde me good lord & tempt me, both my raiues and mine hearte.

How thy mercy is before my eyes: & I haue delited in thy trouthe.

I haue not sytten with a bayne counsel: neither shall I medle with them that do vniustlye.

I haue hated the congregation of the malignante: and with vngodly I shall not sit.

I shall wash my handes amonge the innocentes: and I shall compasse aboute thyne altare, o lord.

That I may hear the voice of thy laude: and that I may shewe forth all thy wondrous workes.

Horde

Lord I haue loued the beau-
tie of thy house: & the dwel-
lyng place of thy glory.

O god destroy not my soule
with the wycked: nor my lyfe
with bloudsheders.

In whose hands is wicked-
nes: and they: righte hand is
fylled with bybes.

I truely haue entered in my
innocencye, redeme me, and
haue mercy vpon me.

My god hath stād right by:
O lorde in the congregacions
I shall prayse the.

The. xvi. psalme.

Our lord is my light and
my helthe: whome shall
I feare?

Our lorde is the defender of
my life: at whō shal I quake.
Whilst euill doers approche
vnto me, for to deuoure my
fleshe.

Myne enemies which trou-
ble me, wer made weake and
fell downe.

v. ii.

It

Dominus dilecti de-
corē domus tue: et
locum habitationis
glorie tue.

Ne perdas cum im-
piis deus animam
meam: et cum viris
sanguinū: vitā meā.

In quorū manibus
iniquitates sunt: dex-
tera eorum repleta
est muneribus.

Ego autē innocē-
tia mea ingressus
sum: redime me, et
miserere mei.

Deus meus stetit
in director: in ecclesi-
is benedicā te dñe.

Psalmus. xvi.

Dominus illu-
minatio mea,
et salus mea: quē
timebo.

Domin⁹ protector
vite mee: a quo tre-
pidabor.

Dū appropiant su-
per me nocentes: ve-
edāt carnes meas.

Qui tribulāt me i-
nimici mei: ipsi infir-
mati sunt, et cecide-
runt.

Si confiscent ad-
uersū me castra: nō
timebit cor meum.

Si exurgat aduer-
sum me prelium: in
hoc ego sperabo.

Quā petiit a domi-
no hanc requirā, ut
inhabitarem in domo
domini omnibus di-
ebus vite mee.

Ut videam volun-
tatem domini: & vi-
sitarem templū eius.

Quomā abscondit
me in tabernaculo
suo, in die malorum
proterit me: abscon-
dit me in tabernaculo
suo.

In petra exaltauit
me, & nunc exalta-
uit caput meum super
inimicos meos.

Circuiui et immo-
laui in tabernaculo
eius: hostiam vocife-
rationis, & cantus et
psalmi dicam dñs.

Exaudi domine vo-
cem meam, quā clama-
ui ad te: miserere
mei, et exaudi me.

If they pytche payllyons
agaynst me: mine heart shall
not feare.

If an hoste rise against me:
I shall truste in it.

One thinge haue I asked of
our lord, that I shal require:
that I may dwel in the house
of our lord; all the dayes of
my lyfe.

Uhat I maye see the will of
our lord: and maye visite his
temple.

How he hath hyd me in his
tabernacle: & in the euill daye
he hath defended me in the se-
cret place of his tabernacle.

He hath exalted me vpon a
rocke: & now he hath exalted
my heade aboue my enemies.

I haue gone aboute & haue
offered in his tabernacle: I
shall singe the sacrifice of in-
uocation, & shall say a psalme
vnto our lord.

Hearre my voice lord, where
with I haue cried vnto thee:
haue mercy on me, & heare me.

Myne heart hath sayd vnto the, my face hath sought the: thy face o lord. I shal desire.

Turne not thy face awaye fro me: do not swarne from thy seruauit in thy wrath.

Be mine helper, forsake me not: neither despise thou me o god my sauour.

Nor my father and my mother haue forsake me, but our lord hath receiued me.

Lord defende me a lawe in thy way: & lead me in a straight path, i spite of mine enemies.

Let me not go after the myndes of them that republie me: for vntill witnesses haue spoken against me: and they? wickednes hath deceined them.

I beleue to se the goodnes of our lord in the lande of the lyuinge.

Hearke after our lord O man: and let thyne heart be reioyced and abide our lord.

The. xxvii. psalme.

O

Ibi dixit cor meum: exquisiuit te facies mea, faciem tuam domine requiram.

Ne auertas faciem tuam a me, ne declines i ira a seruo tuo.

Adiutor meus esto ne derelinquas me: neq. despicias me deus salutaris meus.

Qui pater meus et mater mea dereliquerunt me: dominus aut. assumpsit me.

Ergo pone mihi domine ius tuum: & dirige me in remita recta propter inimicos meos.

Ne tradideris me i manus reprobos: quia qui insurrexerunt in me testes inquit: et mensura est iniquitas tua.

Non habere dona dominus in terra uiuentium.

Expecta dñm, utriusq. age et confocte tur cor tuum, & sciamine dominum.

Salmonus. xxvii.

Ad te domine
Aclamabo, de-
us meus ne sileas
a me: nequando tace-
as a me, & assimila-
bor descendentibus
in lacum.

Exaudi domine vo-
ce deprecationis mee
dum extollo manus
meas ad templum
sanctum tuum.

Ne simul tradas
me cum peccatoribus
et cum operantibus
iniquitatem ne per-
das me.

Qui loquitur pa-
cem cum proximo
suo: mala autem in
cordibus eorum.

In illis secundum
opera eorum: et se-
cundum nequitiam
adinventum ip-
sorum.

Secundum opera
manuum eorum tri-
bue illis: redde re-
tributionem eorum ipsis

Lorde, I shal cry to the;
O god, my god, be not sy-
lent towarde me: lest that
whan thou shalte holde thy
peace to me, I shal be likened
to them that descende downe
into the lake.

O good lord heare the voice
of my prayer, while I pray to
the: while I lift up my han-
des vnto thy holye temple.

That thou doe not deliuer
me amonge the sinners: and
that thou doe not lose me a-
monge them that worke in-
iquitie.

Which speake peace to their
neighbour: and theyr hertes
is full of euill.

Gyue vnto them accordinge
to theyr workes: & according
to the wickednes of theyr in-
uentiones rewarde them.

Gyue vnto the according to
the workes of theyr handes:
so gyue them theyr rewarde.

Ho!

For because they haue not
vnderstande the workes of
our lord: and in the workes
of they: haues thou shalt de-
stroy the, and thou shalt not
edefie them.

Oure lord is blessed, for he
hath heard the voice of my
complaynte.

Our lord is my helper and
my defender: and in him hath
my heart trusted, and I haue
ben holpen.

And my fleshe hath rejoy-
shed: and I shall be confessed
to him with all my wyll.

Our lord is the strengthe of
his people, & he is the defender
of the helth of his anoynted.

O good lord make safe thy
people, and blesse thyne enhe-
ritance, and governe them
and extolle them for ever.

Psalmus. Psalme.

Bring to our lord a ye
sonnes of god: bring to
our lord the sonnes of rames.

Bring

Quoniam non in-
tellerunt opera do-
mini: & in operibus
manuum eius destrux-
erunt illos, et non edi-
ficabunt eos.

Benedictus domi-
nus, quonia exau-
diuit vocem depre-
cationis mee.

Dominus adiutor
meus, et protector
meus: et ipso spera-
uit cor meum, & ad-
iutus sum.

Et effloruit caro
mea, et ex voluntate
mea confitebor ei.

Dominus fortitu-
do plebis sue: pre-
tor saluationis xpi
sui est.

Extolletur populus
tuus domine, et bene-
dic hereditati tue: et
rege eos et extolle
illos in eternum.

Colimus. r. r. r.
Afferre. d. d. d.
Afferre. d. d. d.
Afferre. d. d. d.
Afferre. d. d. d.

Afferte dño gloria
et honorem, afferte
dño gloriam nō e-
ius: adorate dñm in
arctio sancto eius.

Glor domini super
aquas, de⁹ maiesta-
tis insonuit: domi-
nus super aquas
multas.

Glor domini in vir-
tute: glor domini in
magnificencia.

Glor dñi confringe-
tis cedros: et con-
fringet dominus ce-
dros libani.

Et comminet eos
tanq^m biculum liba-
ni: et dissipatus que-
admodū filius bu-
cornium.

Glor dñi intercede-
tis flāmam ignis,
glor dñi concutien-
tis desertum: et com-
mouebit dominus
desertum Cades.

Glor domini prepa-
rantis ceruos: et re-

placines of the passion

Bring ye to our lord glorie
and honour, bring ye to our
lord the glorie of his name:
praise ye our lord in his holy
concrete.

The voyce of our lord vpon
the waters: the god of maie-
sty hath thundered, our lord
ouer many waters.

The voyce of our lord in ver-
tue: the voyce of our lord in
excellency.

The voyce of our lord bea-
ting the Cedre trees: and our
lord shal breake euen the Ce-
dre trees of Libany.

And he shal destroye them
like a calfe of Libany: and he
is loued like as the colnes of
Unicornes.

The voyce of our lord en-
tyng the flames of fyre: the
voyce of our lord beating the
deserte, & our lord shal moue
the desert Cades.

The voyce of our lord prepa-
ryng heartes: and he shal o-
pen

pen the thicke places: and in
his temple all men shal gyue
glozpe.

Our lord maketh the greates
floude to inhabit: and he shal
reigne king for euer.

Our lord shal giue vertue vn
to his people: our lord shal
blesse his people in peace.

The xxix. psalme

I shal exalt the (o lord)
for thou hast defended
me: neither hast thou suffred
mine enemies to haue their
pleasure vpon me.

O lord my god, I haue cried
vnto the: and thou hast hea-
led me.

Lord thou hast brought my
soule oute of the lowe place:
thou hast preserved me from
the that discend into the pyt.

Sing vnto our lord ye that
be his saines: and confesse
ye the memoze of his holines

For there is vengeance in
hys dyspleasure: and life in

x. l.

his

uelabit condensa: et
in templo eius om-
nes dicent gloriam.

Dominus diluuiū
inhabitare facit: et
sedebit dominus rex
in eternum.

Om̃is virtutē popu-
lo suo dabit: dominus
benedicet populo su-
o in pace.

Psalmus. xxix.

Exaltabo te do-
mine quoniam
suscepisti me: nec de-
lectasti inimicos me-
os super me.

Domine deus meus
clamauit ad te: et sa-
nasti me.

Os te eduxisti ab in-
ferno animam meā:
saluasti me a descen-
dentibus in lacum.

Alleluia domino sa-
cti eius: et confite-
mini memorie sanc-
tificatis eius.

Quoniam ira i indig-
natione eius: a vita

in voluntate eius.

Ad vesperum de-
morabitur fletus: &
ad matutinū letitia

Ego autē dixi in a-
būndantia mea: non
monebor in eternū.

Domine in volun-
tate tua: posuisti de-
cori meo virtutem.

Auertisti faciem tuā
a me: et factus sum
conturbatus.

Ad te domine cla-
mabo: et ad deum
meum deprecabor.

Quia uertit in sa-
guine meo: dñm
descendera i corrup-
tionem.

Unquid confiteb-
tur tibi puluis: aut
annunciabit ueritatem
tūā.

Auduit dñs & mi-
seratus est mei: domi-
n⁹ factus est adiu-
tor meus.

Conuertisti planc-
tum meū in gaudium
mihi: contidisti sa-
culum meū, & circū-
dediti me letitia.

hys pleasure.

At the euenyng mourninge
shall continue: and in the mor-
ning gladnes.

Truely I said in my welthi-
nes: I shall neuer more be mo-
ued.

Lord through thy good wil,
thou hast lent strengthe vnto
my beantie.

Thou turnedst thy face fro
me: and I was astonied.

Unto the (lord) shall I crie: &
shall make prayer vnto my god

What profyte is there in my
bloude, whan I shall discende
in to corruption.

Shal dust make knowledge
vnto the: or shall it publishe
thy trouthe.

Our lord hath heard, and
hath had mercy on me: & our
lord is made myne helper.

Thou hast turned my sorow
into loye: thou hast cutte my
sacke, and hast compassed me
with gladnes.

To

To the ende that my glorie
might singe to the, and might
not be pryckte: O my Lorde
God, I shall euermore con-
fesse the.

Et cantet tibi glo-
ria mea & non con-
pigar: Domine de-
us meus in eternū
cōfitebor tibi.

The xxx. Psalm.

Psalmus xxx.

In thee (lorde) haue I
trusted, let me not be co-
founded for ever: deliuer me
in thy rightuousness.

Domine
speraui non cō-
fundar in eternum:
in iustitia tua libe-
ra me.

Incline thine eare vnto me:
make hast to deliuer me.

Inclina ad me au-
res tuas: accelera vt
eruas me.

Be thou to me a God, and a
protector: and a place of re-
fuge, that thou mayest make
me safe.

Et do mihi in deum
protectorem, et in
refugium tuum
saluam me facias.

For thou art my strength &
my refuge: and for thy names
sake thou shalt conuertye me,
and shalt not slay me.

Quia fortitudo mea
et refugium meum
es: quia propter no-
men tuum deduces
me, et enutries me.

Thou shalt bringe me oute
of the snare, which they haue
layed pryuely for me: for thou
art my protector.

Duces me de la-
queis quibus absconde-
runt mihi: quoniam
tu es protector me-
us.

Into

In manus tuas do-
mine commendo spi-
ritum meum: rede-
misti me domine de-
us veritatis.

Antyphona.

Christus factus est
pro nobis obediens
vsq; ad mortē: mor-
tem autem crucis.

Ps. Ora pro nobis sac-
ta dei genitrix.

Responsorium.
Ut digni efficiamur
promissionibus Chri-
sti. Ceterus.

Valde honorandus
est beatus Iohannes.
Euangelista. Res.

Qui supra pectus
domini in cena percubuit.

Respice quia domine
super hanc fa-
miliā tuā: pro
qua dominus noster Je-
sus Christus non du-
bitauit manib; tua
diuocetium et cru-
cis subire tormentū.

Interueniat pro no-
bis domine Iesu Chri-
ste apud tuam cle-
mentiam nunc et in
hora mortis nostre,

In to thy handes, o lord, do
I commend my spirite: o lord
god of truth thou hast rede-
med me. The anthe me.

Christe was made obedient
vnto deathe, even vnto the
death of the crosse.

The versicle.

holy mother of god, pray to
thy sonne. The aunswere.

That we may be enabled to
his promise. The versicle.

Greatly to be praised is John
the euangelist. The answere.

whiche leued on the breste of
Jesu Christe.

Be garde (we beseech the
lorde) this thy house-
holde, for the which our lord
Jesu Christe hath not doub-
ted to be deliuered in to the
handes of euill doers, and to
suffer the paine of the crosse.

O lord Iesu Christ, we beseech
the of thy goodnes, to accept
the intercession of the glori-
ous virgin Mary, thy moste
holy

Prayers of the passion.

holy mother for vs both now
and at the houre of deathe:
whose most blessed heart the
swerde of sorowe dyd pearce
at the houre of thy passion.

Ord god we besech the that
the praiser of blessed S. John
thy Apostle and Euangelist
may be euer auaylable to vs
both now and at the houre
of deathe: to whome whan
thou wast dying on the crosse
thou didst commend & byrgyn
thy mother. which liuest and
reignest, o god, worlde with-
out ende. Amen.

The glorious passiō of our
lorde Jesu Christ, deliuer vs
from sorowe & heauines, and
byrge vs to the ioyes of pa-
radise. Amen.

O the holy and indiuisible
Trinitie, to the humanitie of
Jesu Christ crucified, & to the
glorious byrgin Mary glory
infinite be giue of euery crea-
ture, worlde without ende.
Ame.

Alhaile

gloriosa virgo Ma-
ria sanctissima mat-
er: cuius sacratis-
simā aiam in hora
passionis tue dolo-
ris gladius pericū-
sui.

Beati Iohānis a-
postoli tui & euan-
geliste q̄s dñe deus
noster nūc et in ho-
ra mortis nre nos
iugiter commendet
oratio: qui mercede
moriens materē tuā
virginē virginē com-
mēdasti. Qui vivis
et regnas deus: per
omnia secula secu-
lorum. Amen.

O gloriosa passio do-
mini nri Jesu Chri-
sti, eruat nos a dolo-
re tristi: et perducatur
nos ad gaudia pa-
radisi. Amen.

Sacre & indiuidue
trinitati, Jesu xpi
crucifixi humanita-
ti, gloriose virgini
Marie sit sempiterna
gloria ab oi creatu-
ra per infinita secu-
lorū secula. Amen.

Alle benigne
 Jesu gracia
 plennis mia tecum.
 Benedicta passio
 mors & vulnera tu-
 a, & bñdictus san-
 guis vulnerū tuorū:
 dñe miserere mihi
 pctōri. Dulcissime
 dñe damihicor mū-
 dū cōtītū, qētū, pa-
 tiens, & humile: ca-
 stū corpus obediēs
 & stabile semp in tu-
 is obsequis māci-
 patū. Qui vivis
 & regnas De-
 us: p oīa se-
 cula seculorū.

Ame.

Finis.

All haille most benigne Je-
 su, ful of mercy and grace.
 Blessed be thy passion, death
 and woundes, and blessed be
 the bloude of thy bodye. Lord
 haue mercye on me wretched
 sinner. Moste swete lord giue
 vnto me a cleane and a con-
 trite herte, quiete, and pacient,
 a body chaste, hūble, obedient,
 and stable, & alway redy
 to thy seruise. which
 liuest and reignest,
 god, withoute
 ende. A-
 men;

Finis.

Godly prayers

A prayer called Aue rex.

Hail heavenly kynge, father of mercy, our lyfe, our swetnesse, our hope, alhaile: vnto thee do we crye, which are the banished children of Eua, vnto thee do we sygh weppynge and wailynge in the vale of lamentation, come of therfore our aduocate, cast vpon vs those eyes of thyne, and after this our banishment shewe vnto vs the glorious lyght in thy heavenly kyngdom. O mercifull, O holy, O swete sauour. *vers.* In all our troubles and heauines, *Respo.* O Iesu our health & glory succour vs.

Let vs praye.

O Iesu Christ the sonne of God our redemer, whiche deiectedst & humbledst thy selfe fro the glorious state & shap of thy godhed, to the shap of our vile seruitude, because thou wouldest recōile vs the childre of wrath, vnto thy father, & so make vs the childre of grace: We beseeche thee graunt vs, that we myght euer follow euē thee thy selfe, to be our present mediatur befoze our fathet, for al gostly gyftes whō we knowledg in perfect faith to be our sauour, which art the liuyng God in the father & the holy gost liuyng & reigning in to þ world of worldes. Amen.

A prayer against euell thoughtes.

O pitifull Lorde God alwaye shewing thy mercye vpon me a greivous synner, yet Lord notwithstandinge I humbly praye thee to heare my prayer, though I haue bene a synner, I am nowe sorry therfore, and nowe I purpose by thy grace, to haue therein nomore minde nor pleasure, but am glad and wylling to exercise the truethe, and to forsake al vaine glory, and therein I humbly pray thee, to fortifie me with thy grace, to withstande my secret enemye in all temptations, and that thy moste holye spirite of sapience and vnderstandyng may haue continual dwellyng in me vnto thy pleasure and wyll, that I maye inherite thyne eternall rest. Amen.

En

An other prayer.

Omnipotent and mercifull God the father eternall, which doest not despise the synners bewayling with contrite hart for offendinge thy hyghe maiestie, we praye thee by thy grace to drawe vs nere to thee, and heare our prayers, and forgeue vs oure offences: consozt vs in our afflictions, and forgeue lord the that oppresse vs, & make that our gostly enemye haue no power to deuoure vs, as he desireth, but that we may strongly withstāde his fraudes and snares to our consozte, that we may die in the verye catholike fayth, and rest with thee eternally our Lord Iesu Christ. Amen.

Deuoute prayers to our sauour
Iesus Christe.

Iesu haue mercy on me, and forgeue me the great offences, whiche I haue done in the lighte of thee: graūt me grace Iesu for the loue of thee, to dispise all sinne and worldly vanitie.

Iesu helpe me to ouercome the temptatiō of sinne, and the malice of my gostly enemye, to spende my time in vertu and labour acceptable to thee.

Iesu strengthen me in soule & bodie to exalte the woꝝkes of vertu to the pleasure of thee, wherby I may come to the euerlastyng ioye and felicitie: graunt mc fast purpose mercifull Iesu to amende my lyfe, and recompence those yerres, whiche I haue mysperended to the displeasure of thee, in euyl thoughtes, delectations, consentynges, woꝝde, woꝝkes and euyl customes, and also in breaking thy commaundementes, whereby I haue deserued damnacion.

Iesu lyght me wpyth gostly wisdom for to knowe thy goodnes, and those thinges whiche are moſte acceptable to the, grace to geue good examples, to soules profitable, that none be hurte by me, to helpe those wpyth good

counsaile, which haue offended thee, make me proccede frō
vertu vnto vertu, vntil such time as I shal clerely se thee
in thy maiestie. Let me not tourne to those synnes, which
I haue sorowed for, and by confessyon haue accused me:
the horrible sentence of endles death, the terrible iudge-
ment of damnacion, wrathe, ire and indignacion, merci-
full Lord let neuer fal vpon me. Thy mercie and merites
my sauoure euer be betwene them and me.

Jesu graunt me grace to flie euyl companye, & when
I come amonge them, for thy passyon I beseeche thee, to
preserue me, that none occasyon of dedly synne ouercome
me, and sende me gostly comforte by the true loue of thee,
kepe my mouth good Lord from slaunderous speakyng,
lying, false wytnes bearyng, cursyng, swearing, vncha-
ritable chiding, dissolute laughynge, and wordes of va-
nitie, make me blessed Lord with dread to remembre the,
thou presently hearest me, which of all my wordes shalt
iudge me.

Jesu make me perseuerāt in the blessed seruice of the,
in holy exercise and vertuous occupacion, Lord kepe my
soule and my bodie, make me slep synful delectacion, and
patiently to suffre iniuries and rebukes in recompence of
my disobedient hert to thee: prouide good Lord that lyfe
to me, which thou knowest moste to thy honoure and my
eternall felicitie.

Jesu graunt me speciallye in the tyme of prayer, to fix
my mynde on thee, and then to remembre my wretched-
nes and faythfully to call for helpe to thee.

Jesu geue me grace to order my life and the woorkes of
my bodie and soule with actuall entent finallye to thee,
and the rewarde of thy infinite ioye and eternall felicitie.
The water and bloud, which ran from thy blessed heart,
washe my soule from synne and iniquitie, and purchase to
me abundance of thy grace faithfully to serue the. O my

lorde, my mighte, my life, my sighte, lede me, fede me, and
spede me in the pilgrimages of this mortalitie, graunte
me o lord by the merites of thy passion, and vertue of thy
moste excellent and glozious diuinitie, what so euer thy
wisdom knoweth mooste expedyent to me, whiche my
miserable lyfe is not woorthye to obtayne of thee at the
houre of death, whan I shall be acculed befoze thee, haue
mercie on me, breake my frowarde harte, and make it o-
bedient to thee, from sodaine and vnprouded death, lorde
pseuer me. By the vertue of thine incarnation, nati-
uitie, passion, and resurrection, graunt me these supplica-
tions, the whiche I haue made to thee, this inuocation, by
thyne owne mediacion, purchase for me gracious life, ble-
sed endinge, free from dette and deadlye synne, I beseeche
thee, and after my bodylpe deathe euerastryng lyfe with
endelesse blysse and felicitie, haue mercie on the soules de-
parted, abidinge thy mercie for thy bytter passion, I be-
seeche thee, and for thy glozious name Iesu. Amen.

The holpe Trinitie one verpe God haue
mercy on me. Amen.

For thoughtes saye this prayer
followinge.

Iesu the sonne of God, and maker of all thinges,
helpe me now and alwaies that I delyght not in
vaine and noisome thinges.

For speche say thus.

Iesu the sonne of God, whiche kepte scilence befoze
the Iudge, holde my tonge tyll tyme I remember,
what and howe I shall speke.

For woordes say thus.

Iesu

Godly prayers.

Iesu the son of God which was bounden, gouerne my membez, so that my wozkhes all maye come to a good ende.

Foz kepyng of the syght,
saye thus.

O Lord Iesu Christ, I comend my sight both in ward and out ward vnto thy diuine wisedō: that it would please the to graunt me the light of gostly knowledge, by the whiche I maye knowe thy will, and all thinges that should be to thee acceptable.

Foz hearing say thus.

O Lord Iesu Christe I commende my herynge to thy great mercy, besekyng thee to geue me vnder standyng of suche thynges as I shal here. And graunt me grace good lord, that I heare nothyng that shall be hurtfull to my soule.

Foz the mouth and speche
saye thus.

O Good Lord Iesu Christe, I praye thee to open my mouth, that therewith I maye prayse thee, and geue vnto thee thanks for all thy goodnes towardes me: and I besek thee to kepe it from all bayne spech, from al lealpynges, and from al maner offences that therby myghte come.

Foz the handes say thus.

O Lord Iesu Christe I commende and betake my handes to thy holynesse, besekyng thy pitifulnes that I maye ordze all my actes to be done with my handes accordyng to thy pleasure: and that they may be recomfortable to thy wozkhes, and in them to be made perfecte.

Godly prayers.

¶ For the hert say thus.

10.
O Lorde Iesu Christe I commende my harte to thy loue, that it maye enter into thy harte by loue and spiritual delectacion, and I beseeche the good lorde to inflame my hart ardantly wth thy loue, so to kyndle my hart with the blessed loue of thee good Lorde, that neuer hereafter I fele any earthly loy or carnal delectacio.

14.
¶ If you wyl salute Iesu Christe our redemptour, say thus.

I Salute thee sauour of the worlde, worde & wyf-
doine of the father, by whome we be formed and re-
deemed, whiche art the lyving bread, descended from hea-
uen, for to be very god and man, and for to make holy ob-
lacion, for al the whole worlde, haue mercy on vs. Amen.

15.
¶ A deuoute prayer to our Lorde
Iesus Christe.

O Glorious Iesu, O mekest Iesu, O most swete Je-
su, I pray thee that I may haue true confesson, con-
tricion, and satisfaction or I dye. And that I maye
se and receue thy holy bodye God and man sauour of all
mankynde Christ Iesu without synne: & that thou wylte
my lorde God forgive me all my synnes for thy glorious
woundes and paffions: and that I maye ende my lyfe in
the true faith of holy churche, and in perfect loue and cha-
ritie wth all mine euen Christen: and I commende my
soule into thy holy handes throughe the glorious helpe of
thy blessed mother, and of our ladye saint Mary, and al
the companie of heauen, Amen. The holy bodie of Christ
Iesus be my saluacion of body and soule Amen. The glo-
rious blood of Iesus Christ bring my soule and bodye in
to everlastinge blisse. Amen. I cry God mercy, I cry god
mercy, I crye god mercy, welcome my maker, welcome my

Godly prayers.

my redeemer, welcome my saviour, I erie the mercy with
 hert contrite for my great unkyndnes, that I haue had
 to the, O the most sweetest spouse of my soule Christ Iesu,
 desyringe hertely euermore to be with thee in mynde and
 wyll, and to let none earthly thinge be so nere my hearte
 as thou Christ Iesu, & that I dyed not for to go to Christ
 Iesu, and that I may euermore saye to thee with a glad
 herte, chere me my lord, my God, my saviour Christ Je-
 su. I beseeche thee hertely take me a sinner vnto thy great
 mercy and grace. For I loue thee with al myne hert, with
 all my mynde, and with all my myghte, and nothyng so
 much in earth nor aboue the earth, as I do thee my sweete
 Lorde Iesu Christe: and for that I haue not loued thee,
 and worshipped thee aboue all thyng, as my Lorde my
 God, my saviour Christ Iesu, I beseeche thee with meke-
 nes and hearte contrite of mercie and forgeuenes for my
 greate unkyndnes, for the greate loue thou shewedst for
 me and all mankynde, what tyme thou offeredst vp thy
 glorious bodie God and man vnto the crosse, there to be
 crucified and wounded, and vnto thy hert a sharpe speare,
 there running out plenteously bloud and water, for the re-
 demption & saluation of me, & al mankinde, & the hauing re-
 membraunce stedfastly in mine heart of thee my saviour
 Christ Iesus I doubt not but thou wilt be full nere me,
 and comfort me both bodily and gostly with thy glorious
 presence, and at the last bring me vnto euerlasting blisse,
 the which neuer shall haue ende. Amen.

A deuoute prayer to our Lorde

Iesus Christe.

No. 16.

O my soueraigne Lorde Iesu the verye sonne of al-
 mighty God, and of the most cleane and glorious
 virgin Mary, that suffered the bitter death for my
 sake and all mankynde vpon good frydaye, and rost a-
 gayne the thirde daye, I beseeche thee lorde haue mercy
 vpon

Godly prayers.

hpo me, that am a wretched sinner, but yet thy creature; and for thy precious passion saue me, and kepe me from all perils bodily and ghostely, and specially from al thinges that might turne to thy displeasure, and with all my heartte I thanke the most mercifull lord for thy greates mercies, that thou hast shewed me in the great daungers that I haue bene in, as well in my soule as in my body, and that thy great and endles mercie hath euer kept me, spared me, and saued me from the house of my byrthe vnto this time. I praye thee lord, that thy mercye maye kepe me hence forth alway, & I erie the mercie with al my hole heart for my greates offences, for my greates unkindnes, and for all my wretched and sinfull life, and that I cannot leade my selfe as thy seruante I erie the mercie, *Deus propicius esto mihi peccatori vel peccatrici*. I thanke thee also with all my heartte my moste gracious Lord for the benefites and grace that thou hast giuen me so largely in this world afore many other creatures, which haue a thousand times deserued better than I, but moste gracious Lord I wot and knowledg berelpe, that it commeth all of the, wherfore with al my harte I thanke thee, and all the worshippe, the praising, and the thankes be vnto the and to none other. *Non nobis domine non nobis sed nomini tuo da gloriam.*

An other prayer.

O Lord god almightie, our heauenlye father, and most mercifull lord, thou art my life, my soule, and my bodye, yea all the good which I haue and all what soeuer is mine, al that thou hast giuen vnto me, of the haue I receaued it, make bpright and ordeine (O beloued god in heauen) al that is in my house, in my habiting, going, doing, & liuing, after thy godly wyl, the so lone, & euery one to his profit. For I beleue in the, in thee is all my trust, & thou wilt not forsake me, nor my wiffe, my chyldren, nor any of my householde. Defende vs lord from synne, shame
and

and sicknes, & fro al euill, sende vs thy holy angell, that he may defende vs in all our dedes & liuinge, & he may leade vs forth the right way, & we may not falte, do, or thinke any thing against thy holy commaundementes & will, but ther after to liue, worshipping the, & praising the for euer more thorough Christ Iesu our lord thy beloued sonne Amen.

A prayer for trust in God.

The beginning of the fall of man, was truste in hym selfe: the beginning of the restoringe of man, was distrust in him self and trust in God. O most gracious and most wise guide oure sauour Iesus Christe, whiche doest lead the & right way to immortal blessednes whiche truely & vnsaynedly trusting in the, comit the selfe wholly to the: Graunt vs that like as we be blind & feble in dede, so we may take & repnte oure selues: & we be assured not of our selues, to se to our selues, but so farre to se, that alway we may haue the before our eyes, to follow the, being our guide, to be ready at thy call most obedientlye, & to comit our selues wholly vnto the: that & which only knowest the way, mayst lead vs the same way to our heavenly desiers, to the w the father & the holy gost be glory for euer. Amen.

The prayer of any captiue according to the sonne

of David, wha he was hyd in the cave. psal. cxli. N^o 19.

With my voyce I crye to the, almightie I open my lamentation, in thy bosome I disclose the secretes of my hearte, my bolours and greifes I shewe vnto thee, my heart is almost like to brass, so great is my discomfure. Thou knowest all my fashions, O lord, and thou seest well ynoughe howe the vngodlye haue layed their snares for me. Doe I cast myne eye on this city and that syde, as well on my frendes as byndfolowes, but all to in vayne, none of them al helpeth me. And agayne I cannot run awaye, I am so laboure and ouercharged with sorow. O Lord be my maker and father, now vnto the I crye thou art myne onely comforter, defence and helpe. Wherfore my

my porcion and heritage in all contreis, yea, I haue none other possession but thee onely. To thee therfore I sticke all together, knowinge certaynely that nothyng can go amisse with me. Conspyre then my lamētable complaint, beholde howe I am lowe bzought, from the cruell pursuers, whiche be muche more o. power than I am, defende me, delyuer me from this prison, & horrible feare of synne and death, that I maye set out thy name. Al the sainctes as wel angels as men make surte for me, desiring thee for my comfort. They shal not cease vntyl they obtaine their request, I meane vntyl thou forgiue me my sinnes, and send me comfort in this distresse with patience and longe suffering: This once obtayned, the godly folke shal flocke aboute me, and shal not stint to geue the thankes, when they se that thou riddest me forthe of these daungers, to the highe praise of thy name, lozde be mercyfull vnto vs, take part with vs, then we shal for euer list bp, and magnifie thy glorious name. Amen.

N. 20. A prayer for patience in trouble. psal. lx.

Howe haste thou, o lozde, humbled and plucked me downe: I dare now vnneth make my prayers vnto thee, for thou art angrie with me, but not without my deseruyng. Certaynely I haue sinned lozde, I wyl confesse it, I wyl not deny it. But O God pardon my trespasses, release my debtes, rendre now thy grace agayne to me, stoppe my woundes, for I am al to plaged and beaten, yet lozde not withstanding, I do abide patiently, and geue my attendance on thee, continually waytinge for helpe at thy hande, and that not without skyl, for I haue receaued a token of thy fauour and grace towarde me, I meane thy worde of promise concernyng Christ, who for me was offered on the crosse, for a raun some sacrifice, and price for my synnes, wherefore accordinge to that thy promise, defende me lozde by thy right hande

hande, and giue a gracious eare to my requestee, be thou my stay in perils, for al mans sties are but hayne. Beate downe therfor: myne enemies thynne owne selfe with thy power, whiche art myne onely aider and protectoz, o lord God almighty. Amen.

The oration of Job, in his most greuous aduersitie and losse of goodes. Job. i.

Naked I came out of my mothers wombe, and naked shall I retorne agayne: our lord gaue, and our lord hath taken a waie, as it hath pleased our lord, so is it done; nowe blessed be the name of our lord.

In great trouble of conscience.

Psalme. cxxxi.

Lorde heare my prayer, receaue my supplicacion, harken to my plaint for thy rightuousnes, trie not the lawe with thy seruant, for truely then shall no liuing man be found vngiltie, yea not one of thy saintes should escape quite at thy barre vnlesse thou graunt him thy gracious pardon, insomuch even the very barres be not pure and faultles afoze the, in the angels thou foundest sinne. Now mine enemies hunt for my soule, they beate and driue it downe, they thrust it in to darcke dungeons, where felons contrite and condemned to deathe, were wont to be kepte: my spirite is sorrowful, my heart is heauie and sad within my breste, to the I holde vp my handes, requiring the of mercie. For like as the drie grounde lieth for a shower of raigne, so my soule thinketh longe til it haue thy helpe and succour. Heare me speedely, if thou do not, I am in dispayre, my spirite is alwey of this bondage, I haue byd my life fare well: wherefore god hyde not thy face, that I be not like unto those, that are cast into the pit of damnacion. After this night of miserye overpassed, let the pleasant morninge of comfort luckely come vpon me, that by time I may heare and fele thy goodnes,

for in the is all my trust: point me the waie, that I shall walke in: for if thou be not my guide, I must nedes wander and strate out of the way. To thee Lord I lift vp my soule, and that with all mine hearte, I beseeche thee take me fourth of mine enemies handes. Thou onely arte my succoure and sauegarde, teach me to worke what so euer shall be thy pleasure, for thou arte my god. Let thy good spirit conduct me in to y^e land of the liuing, encourage my spirite for thy names sake: fourth of all these troubles, for thy righteousness deliuer me, destroye mine enemies as thou arte gracious and fauourable towards me, those that will worke me sorowe and grieve, plucke fourth of the waie, for I am thy seruaunt, and for thy sake suffer I all this hurly burly. As thou arte god so helpe thou me,

N^o. 23.

A prayer in aduersitie.

O Lord God without whose will and pleasure a spar-
rowe doth not fall on the ground, seing it is thy wil
and permission, that I shoulde be in this miserie and ad-
uersitie, seing also thou doest punishe me with aduersitie,
not to destroy me & cast me a way, but to cal me to repen-
taunce and saue me: For whome thou doest loue, hym thou
doest chasten. Furthermore seing affliction and aduersity
worketh pacience, and who so patiently beareth tribula-
tion, is made like vnto our sauour Christ our heade. Fi-
nally seing that in all tribulacion and aduersitie, I am
in assurance of comfort at thy gracious handes, for thou
commaundest me to call vpon the in the time of tribulaci-
on, & hast promised to heare & succoure me: graunte me
therfore, o almightie god & merciful father, in al trouble
& aduersitie to be quiet wout impatience & murmuringe,
without discouragynge and desperacion to prayse and
magnifie the, to put my whole trust and confidence in the:
for thou neuer forsakest them, that trust in thee, but wor-
kest

best al for the best to them that loue the, and seeke the glorie of thy name. To thee be glory for ever. Amen.

A prayer in prosperitie.

N: 24.

Geeue thanks vnto thee o god almightie, whiche not only hast endued me with the giftes of nature as reason, power and strength, but also hast plentifully giuen me the substance of this worlde, I know ledge o Lorde, that these are thy giftes, and confesse with holy saint James, that there is no perfect nor good gift, but it commeth from the, o father of lightes, whiche geuest frely and castest nomanne in the tette: I know ledge with the prophet Agge, that golde and syluer is thyne, & to whome it pleaseth the, thou geuest it: to the godly, that they may be thy disposers and distributors therof, and to the vngodly to heape vpon theyr damnacion withal. Wherefore my most mercifull god, I humbly beseeche and desire thee, to frame in me with thy holy spirite a faithfull heart, and readie hand to distribute these thy giftes accordinge to thy wyll and pleasure, that I treasure vpon not here, where theues maye robbe and mothes corrupte, but to treasure in thy heauenlye kingdome, where neyther these may steale nor moth corrupt, to mine owne comfort, whome of thy mercie thou hast promised to reward therefore to the good example of the humble and weake of thy congregacion, and to the glorye of thy name, to whome with the sonne and the holy ghoost be al honour and prayse world without ende. Amen.

The prayer of Manasses king of Iuda.

ii. Paralipo. xxxvi.

N: 25

O Lord almightie God of our fathers Abraham, Isaac, and Iacob, and of the iust seede of them, to whome hast made heauen & earth, with al the ornaments therof, which hast ordeined y sea by y word of thy conuincement

3. ii.

which

Godly prayers.

Whiche hast shutte vp the depe, and hast sealed it for thy
fe arfull and laudable name, O rad of all men, and honora-
ble before the face of thy power: thy fearch anger, of threa-
tening is aboue all measure heauie to sinners, but thy mer-
cie of thy promise is great and vnsearcheable, for thou art
our lord God most highe aboue all the earth, longe suffer-
ing and exceeding merciful, and sorry for the malice of men.
I haue prouoked thine anger, and haue done euill before
thee, in committinge abominacions and multiplyng of
offences. And now I bowe the knees of my harte, requir-
ing goodnes of thee. O lord, I haue sinned, lord I haue
sinned, and knowe my wickednes. I desire thee by prai-
er, O Lord forgeue me, O lord forgeue me, & destroe me
not with mine iniquities, nether do thou alwaies remem-
ber my euils, to punish them, but saue me whiche am vn-
worthy after thy great mercie: and I wil praise the euer-
lastingly all the daies of my life, for all the power of hea-
uen praiseth thee, and vnto thee belongeth all glorie world
without ende.

Ps. 26. **A** prayer of Ieremie. Ierem. xvii.

Heale me, O lord, and I shalbe hole, saue thou me, &
I shalbe saued, for thou art my praise. Be not thou
terrible vnto me, O lord, for thou art he, in whom I hope.
When I am in perill, let my persecutors be confounded,
but not me. Thou shalt bring vpon them the tyme of their
plage, and shalt destroe them right sone. Amen.

Ps. 27. **A** prayer of Ieremie. Ierem. 31.

O Lord thou hast chastened me, and thy chastenynge
haue I receaued as an vntamed calfe, conuert thou
me, and I shall be conuerted, for thou arte my Lord
god, for as sone as thou diddest tourne me, I repented my
selfe, and when I vnderstode, I smote vpon my thyghe,
I confessed & was ashamed, because I suffered the reproch
of

of my youthe.

The prayer of Ieſus the ſonne of Strack
in neceſſitie, and for wiſdome. Eccle,
the laſt Chapter.

I Thanke thee, O lord and kinge, and praife the o God
my ſalour, I wyll yelde praifes vnto thy name. Thou
haſt deliuered my bodie fro destruction. for thou art my
defender and helper from the ſnare of the falſe tonge, and
from them that are occupied in lies. Thou haſte ben my
helper from ſuche as roſe againſt me, and haſt deliuered
me accordyng to thy great mercie, & thy holy names ſake;
thou haſt deliuered me from the rozyng of them, that pre-
pared them ſelues to deuour me, out of the handes of ſuch
as ſought after my life, from the multitude of them þ̄ trou-
ble me, and went about to ſet fire vpon me on euery ſyde,
ſo that I was not bzent in the myddes of the fier. From
the depe of hell thou deliueredſt me, from the vncleane
tonge, from liynge woꝝdes, from the wicked iudge, and
from the vnrightheous tonge. My ſoule ſhall praife thee
lord to death, for my life drew nere vnto hel downwarde.
They compaſſed me round about on euery ſyde, and there
was no man to helpe me, I looked about me if there were
any mā þ̄ wold ſuccour me, & there was non. The thought
I vpon thy mercie, o lord, and vpon thy actes, that thou
haſte euer done of olde, namely that thou deliueredſt ſuche
as put their truſt in thee, and riddeſt them out of the han-
des of the falſe Danims. Thus liſted I bp my prayer fro
the earth, and prayed for deliuerance of death, I called vp-
on our lord, the father of my lord, that he would not leue
me without helpe in the daye of my trouble, and in þ̄ time
of the proude. I will praife thy name continually, yelding
honour and thanks vnto it, and ſo my prayer is hearde.
Thou ſauedſt me from destruction, and deliueredſt me fro
the

Godly prayers.

the vnrighthouse time: therfore I will knowledge & praise
the, and auauunce the name of the, o lord. Whā I was yet
but yonge oz euer I went astray, I desired wisdom ope-
lie in my prayer, I came therfore befoze the temple, and I
soughte it verye busilye, and I wyll seke for it to my laste
hower. Then wyll it flozyshe vnto me as a grape, that is
sone ripe. My herte reioysed in it, then wente my foote the
right waye, yea, from my youth soughte I after it, I bo-
wed downe myne eare a lytle, and receaued it, I founde
in my selfe muche wisdom, and prospered greatlye in it.
Therfore I will geue the glozpe vnto him, that geueth me
wisdom, for I am aduised to do therafter, I will be ge-
lous to cleaue vnto that, that is good, so shall I not be con-
founded. My soule hath wrestled with it, I lysted by my
handes on highe, then was my soule lightened thzoughe
wisdom, so shall I knowledge my foolishnes. I ordered
my soule after it, I founde her in cleennes, I had my heart
in it from the beginninge, and therfore shall I not be for-
saken. My hert longeth after it, and therfore I gat a good
treasure: Thzough it our lord hath geue me a new tong,
wherwith I wyll praise hym. Oh, come vnto me ye vn-
learned, and dwell in the house of discipline, withdzaue
not your selues from it, but cōmon on these thinges, for
your soules are very thirskie. I opened my mouth & spake,
oh come and by wisdom without money, & bowe down
your necke vnder her yoke, and let your soule receiue dis-
cipline, it is euen at hande, and readie to be found. Behold
with your eyes, howe I haue had but litell labour, & yet
haue muche rest. Oh receiue wisdom, and you shall re-
ceane plentie of siluer and golde in your possession. Let
your mynde reioyse in her merctye, and be not ashamed of
her prayse, woꝝke your woꝝke betymes, and she shal geue
you your rewarde in due time.

¶ The

Godly praiers.

The conforzte of all troubles and diseases,
is to praye to our Lorde Je-
sus Christe.

N: 29.

Moste mercyfull Lorde Iesus Christe, whiche was
sent from the moste highest tower of the father al-
mightie in to this worlde to releue synners, to ga-
ther together them that were scattered abrode, to redeme
them whiche were punished, to lose them that were in pri-
son, to bzing waifairing people in to their countrey againe,
to redeme them that were punished and put in prison, to
heale them that were sore, to comforte them that were
wailing and sorowfull. Vouchsafe to comforte me in the
punishment that I am put. And thou Lorde Iesu Christ,
that diddest restore mankinde in peace and concord to the
heighe enheritaunce of Paradise, whome thou boughtest
with thy precious blood, and diddest make peace betwene
man and angels, Thou Lorde Iesu Christ vouchsafe to
assure euen so thy mercy betwene me and mine enemies, &
vouchsafe to shew thy glory vpon me, & forgive the angre
of all them, and put awaie from me their hatred, and cease
the malice that they beate against me, and doying it away
to mitigate it, as thou diddest take awaye the malpre of
Esau against his brother Jacob, Euen so vouchsafe to
deliuer me with thy almightie power fro them that owe
me malice, and from their leying awaye and desiers, as
thou diddest deliuer Abraham from the handes of the Cal-
des, and his sonne Isaac from sacrifice with the ramme,
and Ioseph from the handes of his brethren, Doe by thy
fro the water of the flood, Loche fro the rille of Sodom,
thy seruantes Moyses & Aaron fro the power of Pharo, &
fro the bondage of Egypt, like wise Saul fro the malice
of Gelbee, king David from the power of Saul & Goliath

Godly prayers.

the Giant, Susan fro the false cryme and witnesse, Iudas from the power of Oliferne, Daniel from the denne of Lyons, thzee childzen from the furnas of the flaminge fyre, Jonas from the belly of the whale, Adam from the depnes of hel, with thy most pzeious bloud: Peter from bandes, Paull from the sea: euen so vouchesafe to delyuer me. C. P. thy seruaunte from all troubles and anguythes, in whiche I am put, and from all my synnes, and from the layinge awayte, and from the desyres of all myne enemies visibie and inuisibie. And thou lord Iesu Christ, that with the most gentlest counsaile of thy eie diddest saue that, whiche the olde serpent dyd hurte, Vouchesafe that I may auoyde from the diuels counsaile, whiche mine enemies haue done oz woulde doe agaynste me, and vouchesafe to aboide al theyr euill counsailes, as thou diddest auoide the counsailes of Architozell, which gaue counsaile to Absolon against king Dauid. Euen so vouchesafe to deliuer me for thy helpe benefites, and by thine incarnation, by that thy byrth of the byrgin Mary, by thy hunger, colde, heate, and laboure, by thy punishment and sorowe, by thy woundes and assaultes, by thy spottels, buffettes and strokes, by the speare and crowne of Thorne, by the drinke of Cysell and Gall, and by thy cruell and moste painfull deathe of the crosse, by the vii. wordes that thou sayedst on the crosse to god thy father, father forgiue them for they knowe not what they doe: Lord thou sayedst to the thefe hanginge on the crosse: I tell the true, this date thou shalt be with me in Paradise, thou sayedst to our lord thy father, Heloy, Heloy, Lamasabathany, which is expounded, my God, my God, wherefore hast thou left me. Lord thou sayedst, I thirst, the helth of our soules in desiring. Thou sayedst to god thy father, I commend my soule into thy handes, thou sayedst to thy mother, woman beholde thy sonne, and then after to thy Disciple

Godly prayers.

disciple, behold thy mother. Lord thou saidst it is ended, whiche betokeneth y the sorowes & labours, which thou didest suffer for vs wretches was the ended. Also I pray the by that Lorde Iesus Christ, redemer of the worlde, that thou kepe me from the wicked enemye, and from all perils here in present life, and after in the time to come also: and by thy comminge downe, And by the followinge and comfort of thy disciples, and by sendinge of the holye ghoste, and by thy comming to the iudgement, by these & by all thy benefittes, for which I geue the thanks holy father, and for all the benefittes that thou hast donne for me. For thou hast made me, redeemed me, and brought me to thy fayth, and hast defended me against the weapon of the diuell, for these and other that the eye doth not see, ne eare doeth here, ne commeth into the hearte of men, for all these I laude thee, and I glorifie and blisse thy name for euer, for thou art blessed and worthe to be prayesed in the worlde without ende. Amen.

O greate and marueilous Lord, Adonay, which diddest gyue healthe in the handes of the glorious byrgin Marye, and mother of thy holye sonne Iesus Christe. By the wombe and by the deservinge of her, and by thy moste holy bodie, whiche Iesu oure redemer receaued of her, graciously heare my praier, and fulfill my petitions and desires in goodnes, and deliuer me from all tribulation and anguishes, and from the layinge a waite of all them that desire to hurt me: and from wicked lippes, and from a deceptfull tonge. Amen.

¶ Laude be to god.

¶ i.

¶ Amen.

Godly prayers.

A fructfull meditacion not to be saied with the mouth
lighly: but to be cried with hart and
minde ofte and mightely.

N: 30.

O Most excellent goodnes, withdawe not thy mer-
cie, o most mighty maker, despice not thy worke, o
most prudent redemer, suffer not to perishe the price
of thy redemption, o most gentell ghostly & heauynly host
and gest, purifie, saue, dresse, & kepe thy house and dwel-
linge place, the which thou sanctifiedst and dedicatedst to
thee in the sacrament of baptisme, O moste blessed Iesu,
o most charitable Iesu, o most swete Iesu, o most boun-
teous Iesu, o most excellent Iesu, o most glorious Iesu,
o most innocent Iesu, o most merciful Iesu, o most meke
Iesu, o most lounge Iesu, o most dere Iesu, haue mercie
on me, when shall I loue the, when shall I be sorpe and
contrit for my sinnes, when shall I turne to thee by grace,
when shall I remember thy benefittes, thy mekenes, thy
pouerrie, and thy paineful and bytter passio, thy patience,
thy obedience, thy lone, and thy charitie: when shall I
sanctifie, worshippe, and magnifie, and lone hartely the,
thy saintes, and thy feastes, that is to saye, thyne incar-
nacion, resurrection, and ascencion, and suche other with
due reuerence and deuocion: If thou be most dredful mas-
ter, wher is my dreade Iesu Christer: yf thou be moste
loued father, where is my loue: yf thou be my lord and re-
demer, wher is my seruice: yf thou be mine host and dwel
in my soule by thy grace and mercie, where is my chastity
and clenness accordyng to such an hoste: yf thou be the life
of saintes, the fayrenesse and beautie of Angels, where is
my thankyng: Nowe therfore good Lorde Iesu Christer
wounde my heart with thy most holy woundes, moiste
my mynde with thy most pcecyous bloude, that whether
for euer

soeuer I turne, I maye beholde aboue me the crucified:
and whatsoeuer I se, it may appere to me ruddy with thy
most holy bloude, that thus the beholdinge, I maye fixe
my sight in nothing, but onely in thee, whiche truest and
reignest god wold without ende. Amen.

A goodly deuoute prayer.

N^o 31.

Graunt me merciful Lorde god, to despyze feruently,
to searce wisely, to know truely, to persour me per-
fectly al thinges, that be pleasant to the, for the glo-
ry and laude of thy holy name, direct and order the state
& maner of my lyuing. And all thinges that thou woul-
dest I shoulde doe, graunt I beseech the, that I may know
it, will it, and haue power to doe it, and giue me grace to
execute it, as I shoulde doe, and as it is expedient to my
soule. My way towardes the let it be sure, right and wel
persourmed, not failyng, ne quaueringe, betwixt prosperi-
tie and aduersitie, so that in prosperitie I may gyue thee
thankes, and kepe pacience in aduersitie: so that I be not
exalted in anye pride, neyther in that other depressed by
that direction or heuiness of minde: let me ioie of nothing
but of that, that serueth and promoteth vnto thee: and
suffer me to be soyy for nothing, but that that leadeth and
withdroweth from the, let me couet to please no man, nor
feare to displease but only the: let al transitory thinges be
vile vnto me, good lord for thy sake, & al thinges that be-
longeth to thee, lette them be depntie and dere vnto me,
and thou good Lorde most dere of all other: let me be wea-
ry of that ioye that is without thee, and all rest and quiet
that is not in the, let it be tedious and painefull vnto me,
graunt me ofte to addresse and direct my hearte to thee,
and whan I do amisse to know and consider it, and in be-
yinge soyy with a ful purpose to amende me. Make me my
swete Lorde Iesu meke without anye fayninge, gladd
and cherefull wythoute dysolution, soyy wythout de-

Godly prayers.

Delectacion oz despaier, sad and sober without comberousnes oz eiger maner, quicke and readie without lightnes, trusting in thee without presumption, to correct my neighbour without dissimulation, to edifie him in worde & dede without any election. Make me obedient without contradiction, patient without murmuracion, content without corruption. Giue me moste louinge lord God a wakynge herte and a diligert, that no vaine oz outragious cogitacion withdrowe it from thee, geue me a noble hearte that no vnwoorthy affection plucke it downwarde to earthly thinges, geue me a fyne and stable hert, that no tribulation breake oz overcome it, geue me a free hert and of such libertie, that no violent adoption may chalenge it. Graunt to me my swete lord god, vnderstandinge, that I may knowe thee, diligence that I may seke the, wisdom that I may finde the, conuersacion that I may please the, long perseueraunce, that trustily I may abide for the, and sure hope that fynally I may clappe me to thee, graunte me here to be afflict with paines and tozmentes in the way of this life, to haue vse of thy benefites by thy grace, and to haue fruition of thy ioyes & rewardes in thy heavenly contrie by euerlastinge glozy. Amen.

A godlie prayer to desire the
lyfe to come.

N. 32.

This my body is the very darke and filthy prison of my soule, this world is an exile and a banishment, this life is care and miserie, but where thou art O Lord, there is the very contrie of libertie and euerlastynge blessednes. Stiere our mindes now and than to remembre so great felicitie. Dowze in to oure hartes a desire of suche precious thinges, and of all thinges most to be despyzed. Geue quicknes to oure mynde, and graunt that we maye haue some tast of euerlasting ioyes, wherby these thinges of the worlde may seme fylthy, and be louthfull vnto vs, whiche

which we seke for so earnestly, and so greedely, and receaue
so suerly, that we maye refuse and dispise these bitter and
filthy thynges, and most seruentlye desire the swetnes of
thy familiaritie, in the whiche all goodnes is contayned.
To the be glozy for euer. Amen.

An intercession and prayer vnto our saui-
our Iesu Chryste.

N: 33.

O Most mercifull Iesu my swete sauour, and moste
gracious Lorde God, I thanke the highlye, for that
thou hast create and made me of nought, and for thy ma-
nifolde benefites & graces, that thou hast geuen vnto me
here in this world befoze many other, not only preserving
me from all vile and toylsome sicknes, from shame & many
misfortunes, but also geuing to me most vnworthy, many
great & irrecopenable giftes. All which giftes most swete
Iesu, I wot verily and knowledg mekely cometh of thy
goodnes onely, & nothing of my deseruing. Wherefoze most
mightie lorde god, my creatour, my redemer, & most mer-
ciful sauour Iesu Chryst, which that when we were lost,
bought and redemed vs againe with thyne owne most pre-
cious blood, haue mercie on me most vnworthiest wretch
which hath committed and done many great synnes and
trespasses agaynst thy merciful goodnes, and haue mispet
thy giftes of grace, that thou so louinglye diddest geue to
me: and I so vngently behaued my selfe to the, that sure-
ly I am muche vnworthy to be called thy sonne, yet most
benigne Iesu, thou art so boountiful of thy mercy and pitie,
that notwithstanding mine vnkindnes towarde the, yet
duringe my life, I will put all mine hole trust and confy-
dence in thy mercy. For thou commaundest, I wot, to crye
and cal vpon the, that thou therby mightest haue occasion
to geue vnto vs, thy most gracious giftes. Wherefoze most
glorious

glorious Iesu whiche forsakest no sinner, but gladly receiuest to thy mercy all them, that will mekely call for it, Geue me euer grace to dreade the, loue the, and to serue thee with all my hert and minde, with all my wil and reason, with all my might, power, and strength of bodie and soule, and graunt me good lorde, that of all my actes and dedes done to thy wyll and pleasure, I may rendze al the honour and praisynge vnto thee, as vnto whom of very duetie it belongeth, and nowe I beseeche the gracious lord of thine infinite mercy, Let all my mispent lyfe in tymes past, be forgotten before thee, that I haue consumed and spent very euill, and send me good perseuerance of vertuous liuinge, that I maie nowe from hensforth order my life here in this world, to thy pleasure, first with cōtricion to make a pure and cleane confession, Also my swete sauoure graunt me tyme and space here to do penauce, and due satisfaction, with all the circumstance belongynge therunto. And that I may receaue thy holy body in forme of bread, very God and mā. or I depart out of this world, in cleane life, for the comforte and saluacion of my synfull soule. And most mercifull Iesu I pray thee to preserue me from soudaine death, and sende me my right minde at my departing with stedfast faith, very true hope, and seruent charitie, and most swete lord Iesu Christ, geue me nowe thy mercifull aid & grace to pursue and followe alwaies thy will and commaundementes, and so to eschew myne owne frayle wyll and desire, and the deuyls false entisementes, so that in thy syght I may appere to be (as I am named) thy sonne and a true christian man. And after this present lyfe I may come to the syght of thy most glorious face in heauen. Amen.

pater noster. Ave Maria. Credo in deum patrem. Iesus Nazare-
nus rex Iudeorum. Titulus triumphalis defendat nos ab omnibus
malis. Amen. Sancte deus, sancte fortis, sancte et immortalis mi-

serere

serere nobis.

WE woꝛthyp thee Chꝛist with prayse and benediction.
foꝛ thou redemedst the world thorough thy passion.

Loꝛd Iesu Chꝛist goddes sonne of heauen, set thy pas-
sion, thy crosse, and thy death, betwixt thy iudgement
and our soules, now and in the houre of death, and vouch-
safe to geue to luyng men mercy and grace, and to dead
men foꝛgeuenes and rest, and to thy holy churche peace &
concoꝛde, and to vs synfull parlons life and ioye wythout
ende. Thou that rulest and reignest God by all woꝛldes
of woꝛldes. Amen. The ioyefull passion of our loꝛde Iesu
Chꝛist leade vs to the ioyes of paradise. Amen.

Deus propicius esto mihi peccatori, Deus propicius esto mihi
peccatori, Deus propicius esto mihi peccatori, Et omnes iniqui-
tates meas dele. Sancta Maria mater dei ora pro nobis peccato-
ribus nunc et in hora mortis nostre. Amen.

An other prayer vnto our sauiour Iesu

Chꝛist, called Conditor celi,

O maker of heauen and earth, kinge of kynges, and
loꝛd of loꝛdes, which of nothyng dyddest me make to
thy image and liknes, and diddest redeme me wity thyne
owne precious bloud, whom I a sinner am not woꝛthy to
name, neither to call vpon, neither wity my hert to thynke
vpon, humbly I desyre the, and me help pray the, that gen-
tely thou beholdest me thy wicked seruaunt, and haue mercy
on me, which haddest mercy of the woman of Galilee, &
Mary Magdalene, which dyddest foꝛgeue the publicane
and the thefe hanginge on the crosse, vnto the. I confesse
moſte holy father, my synnes, whiche, as I would, I can
not hide from the, haue mercy on me Chꝛist, haue mercy
wzeiche, and haue foꝛgeuenes of the synnes, in con-
fession, in gladyng, in tene, in the purgatorie, in ba-
tred, in enuy, in aduerty, in the synne, in the purgatorie,

Godly prayers.

in sportinge, in dissolute and wanton laughing, in idle wordes, in hearing. in fastinge, in touchinge, in thinkinge, in slepinge, in workinge, and al wayes in whiche I frayle man and most wretched sinner might synne. My default, my most greuous defaulte, therfore I most humbly pray and beseeche thy gentelnes, whiche for my helthe descended from heauen, whiche dydest holde by Dauid, that he shoulde not fall in to sinne, haue mercy on vs, o Christe, the whiche diddest forgive Peter that dyd forsake thee. Thou art my creatour, and my helper, my maker, my redeemer, my gouernour, my father, my Lord, my god, and my kinge, thou art my hope, my trust, my gouernour, my helpe, my strengthe, my defence, my redemption, my life, my helth, and my resurrection. Thou art my steadfastnes, my refuge or succoure, my light, and my helpe, I most humbly and hartely desier and praise the, helpe me, defende me, make me strong, and comfort me, make me steadfast, make me mery, giue me light, and visite me, reuiue me againe which am deade: For I am thy makinge and thy worke, oh lord, despise me not. I am thy seruaunt, thy bondman, although euill, although vnworthye and a sinner. But what so euer I am, whether I be good or badde, I am euer thyne. Therfore to whome shall I flie, except I flie vnto thee? If thou cast me of, who shall or will receaue me: if thou despise me, and turne thy face from me, who shall loke vpon me? And recognise and knowledg me, although vnworthy comminge to thee, although I be vyle and vncleane, for if I be vyle and vncleane, thou canst make me cleane: if I be sicke, thou canst heale me: if I be deade and buried, thou canst reuiue me: For thy mercy is much more than mine iniquitie. Thou canst forgive me more, than I can offend. Therfore, o Lord, do not consider, nor haue respect to the number of my synnes, but accordinge to the greatnes of thy mercye, forgive me: and haue

haue mercye on me most wretched sinner. Saie vnto my soule, I am thy health, which fearedst I will not the death of a sinner, but rather that he liue, and be conuerted, and turne to the. **O** Lozde be not angrie with me, I pray the moste meke father, for thy great mercie, I most humblye beseeche thee, that thou byringe me to the blisse, that neuer shall cease. Amen. *Jo. 1. 9. 11.*

An other prayer called. O bone Iesu.

8. 37.

O Bountifull Iesu, o swete Iesu, o Iesu the sonne of the pure virgin Mary, full of mercie and truthe, o swete Iesu after thy great mercy haue pitie on me: **O** benigne Iesu I pray the by the same precious bloud, which for vs miserable sinners, thou wast content to shed in the aulter of the crosse, that thou vouchesafe cleane to auoide all my wickednes, and not to despise me humblye this requiringe, and vpon thy most holpe name Iesus calling. This name Iesus is the name of helthe, what is Iesus but a sauoure: **O** good Iesus that hast me created, and with thy precious bloude redeemed, suffer me not to be damned, whome of nought thou hast made: o good Iesus let not my wickednes destroy me, that thy almightie goodnes hath made and formed, o good Iesu reknowledge that is thyne in me, and wipe cleane away that employeth me fro the. **O** good Iesu, when time of mercy is, haue mercy on me, nor cofound me not in time of thy terrible iudgemēt. **O** good Iesu if I wretched sinner, for my most greuous offences haue by thy very iustice deserued eternal payne, yet I appeale from thy very righteousness and stedfastly trust in thine ineffable mercie, so as a mild father and mercifull lozde ought, take pity on me, o good Iesu: what profit is in my bloude, since I must descende in to eternall corruption: eternallye they that be deade shall not magnifie thee, nor lykewise all they that goe to hell. **O** moste mercifull Iesu haue mercye on me, **O**

I a. i.

most

Godly prayers.

most swete Iesu deliuer me. O most meke Iesu be vnto me comfortable: O Iesu accept me a wretched sinner in to the numbze of the that shalbe saued. O Iesu the helthe of all them that trust in thee, haue mercie vpon me: O Iesu the swete forgiuenes of all my sinnes, O Iesu the sonne of the pure virgin Mary endue me with thy grace, wisdom, charitie, chastitie, and humilitie: Yea and in al mine aduersities with stedfast pacience, so that I may perfectly loue thee, and in thee to be glorified, and haue mine only delight in thee, world without ende. Amen.

N: 38. **A**nother praiser called. O Rex gloriose.

Glorious kinge, whiche amongst thy saintes art praised, and neuerthelesse incomperable, thou arte in vs lord, and thy name hath ben called vpon by vs. Therfore do not forsake vs lord god, and in the daye of iudgemente vouchsafe to bestowe vs amongst thy saintes and elect, o blessed kyng. Amen.

N: 39. **A**nd ye be sicke or in tribulacion, say thus.

Lord god, which doest punish and scourge thy people, not after theyr deseruing, but to conuert them mercifully vnto thee, neuerthelesse thou knowing our frailnes, graunte vs by thy consolation of thy grace, that to the glory of thy name, we may be deliuered from this, which woorthely we do suffer. Amen.

Efive godly necessary prayers, to be saied most specially at the houre of death.

N: 40.

Lord Iesu Christ, which arte the health of all men liuing, and the everlasting life to them, that die in the faythe, I wretched sinner giue and submit my selfe wholye vnto thy most blessed wyll. And I beuge sure that the thyng can not perishe, whiche is committed vnto thy mercye, O Lorde gyue me grace that
bailling.

Godly prayers.

willingly I may leaue this fraile and wretched flesh, in hope of the resurrection, whiche in better wise shall restore it to me againe. I beseeche thee most mercifull lord Iesu Christe, that thou wilt by thy grace make stronge my soule against all temptacions. And that thou wilt couer and defend me with the buckler of thy mercie against all the assaultes of the diuell. I see and knowledg that there is in my selfe no helpe of saluacion, but all my confidence, hope, and trust is in thy most merciful goodnes, I haue no merites nor good workes whiche I maye asledge before thee: of sinnes and euill workes, alas I see a great heape: but thorough thy mercy I trust to be in the numbze of them, to whome thou wilt not impute theyr sinnes, but take and accept me for righteous and iust and to be the inheritor of euerlastinge lyfe.

Thou mercifull Lord wast borne for my sake, thou diddest suffer bothe hunger and thirst for my sake, thou dydest preach and teache for my sake, thou dydest pray and faste for my sake: thou dydest all good workes and dedes for my sake, thou suffrest most greuous and painfull tourmentes for my sake, and finally thou gauest thy most precious bodie to die, and thy bloude to be shed vpon the crosse for my sake.

Now most merciful sauour, let all these thinges profit me, whiche thou frelye hast giuen me, that hast giuen thy selfe for me. Let thy bloude cleanse me, and washe away þe spottes and foulness of my sinnes. Let thy righteousness hide & couer my vnrightheousnes, & merits of thy passion & bloude be the satisfactio for my sinnes & offences.

Give me lord god thy grace, that my faythe and saluacion in thy blood wauer not in me, but ever be firme and constant: that the hope of thy mercie and life euerlastinge neuer decaie in me, and that charitie waite not cold in me, synallye that the weakenes of my flesh be not over-

Godly prayers.

come with the feare of death. Graunte me mercyfull sauioure, that when death hath shut vp the eie of my bodye, yet that the eies of my soule maye styll beholde and looke vpon thee, that when death hath taken awaye the vse of my tonge and speache, yet that my hearte maye crye and saye vnto thee. *In manus tuas domine commendo spiritum meum.* That is to saye, O Lorde into thy handes I geue and commende my spirite. *Domine Iesu accipe spiritum meum.* Lorde Iesu receyue my soule vnto the. Amen.

Y: 41.

The prayer of Salomon for to obayne wysdome.

Thou hast made lorde with thy seruant Dauid my father great mercy, that he walked in thy light, in truth and iustice, and right hart with thee. Thou shewedst vnto him thy great mercie, and gauest him a sonne, sitting vpon his throne, as it is at this daye. And nowe lorde god thou hast made thy seruant to raigne in the rowne of Dauid my father, I am a very babe and know not myne enteringe in, nor my comming out, and thy seruant is in the middes of an infinite numbze, which thou hast chosen, which can not be numbered nor counted for the multitude. Wherefore thou shalt geue to thy seruant an heart apte to be taught, to the entent he maye iudge thy people, and discerne betwene good and euill, for who can iudge thy people, these thy people so many?

Y: 42.

A prayer for obtayning of wisdom. *Sapi ix.*

God of our fathers, and lord of mercy, thou hast made all thinges with thy worde, & ordeined man through thy wysdome, that he shoulde haue dominion ouer the creature whiche thou hast made, that he should order the world accoordinge vnto equitie and righteousness, and execute iudgement with a true hearte: geue me wysdome which is euer about thy seate, & put me not out fro amonge the chylzen of Israell, for I am thy seruant & sonne of thy

Godly praiers.

thy handmaied, and a feble person, of a short tyme, and to
pouge to the vnderstanding of thy iudgement and lawes.
¶ **P**ea, though a man be neuer so perfecte amonge the chil-
dren of men, yet if thy wisdom be not with him, he shal
be nothinge worth: Oh sende thy wisdom out of thy ho-
ly heauens, and from the throne of thy maiestie, that the
may be with me, and labour with me, that I may knowe
what is acceptable in thy sight, for he knoweth and vnder-
standeth all thinges, and he shall conduct me ryghte
soberly in all my workes, and preserve me in her power.
So shall my workes be acceptable. Amen.

¶ A prayer for a competent lyuinge.

N:43.

Who thinges lord, I demaunde, that thou wylte
not denye me vntyll I die: vanitie and wordes of
lealynge make farre from me, pouertie or ryches geue
me not, onely geue me that is necessarye for my lyuynge,
lest perchance I beyng in full aboundance, I myghte be
prouoked to denie thee and say, who is lord: or be compel-
led by necessitie I myghte keale and forswear the name
of my God.

N:44.

¶ A preparation to meditation and prayer.

Good Lord God and swete sauour Iesu Christ, the
Glorie of the euerlastyng God, graunt vnto me moost
fraile synner, and miserable wretch, this grace & mercye
that I may euer haue present befoze the eyes of my soule,
thy holy lyfe, thyne example and behauiour, and that for
my possibilitie and power, I may in lyuynge and maners
follow the same, and cause me good lord to profit, growe
and encrease therein, vnto such perfection, as may be accep-
table vnto the for the saluacion of my soule. Lighte lord &
make clere & bright my hert w the glorious lighte of thy
grace, & euer may go befoze, & follow me in al my actes, so
that by thy conducte & guiding, I may accomplish a full
al that may please thy goodnes, & utterly eschue & shunne
all,

Godly prayers.

al, that in any wyse should displease the same. Vouchesafe swete sauour I beseeche thee, to directe and order all my cogitations and thoughtes, all my speche and wordes, all myne actes and dedes in thy lawe and commaundementes in thy monitions and counsels, & me good lord wholly so vnto thee, that here in all thinges doyng thy will I may by thy grace be one of the saued soules. Amen.

145. ¶ A deuoute prayer to our Lorde God.

O Lorde whiche hast vouchesafed of thy vnspeakeable goodnes, to make me, and ordeyne me thy creature to liue in this transitory life, geuing me a reasonable soule, by the which I know thee to be my Lorde, my God, and my maker, whiche I may wel perceiue by the visible sight of thy wonderfull workes, as by heauen, the earth, and the creatures in them conteyned, wth the commodities, that we dayly receaue by them at thy hande. which declareth the great loue that thou haddest in our first creation, and also they do expresse and declare vnto vs the to be the onely God and lord ouer all, and that there is none aboue thee, and that there is no wisdom, knowledge, power, or strength of value besydes thee, yet also thou knowynge our necessary nede of thy helpe, of thy moste lounge gentelnes haste not disdayned to saye to me, and to all other by thine owne mooste blessed worde, to the greate comforte of all mankynde, aske and it shall be gyuen, seke and ye shall fynde, knocke, and it shall be opened vnto you. Furthermoze most familiarly thou hast sayed: yf we that be euill can geue vnto our chylzen when they aske, good thinges, howe muche more then shal our heavenly father, geue an holy spirite to them that earnestlye desyer it, O mooste comfortable saying, O most blessed Lord, I wretched synner do aske at thy hande mercy and grace, and do confesse me to be the mooste wicked and abhominable synner in thy sight, mooste weake of all other to stande in thy
trueth

treueth, most fraile to fall, and to breake thy holy coman-
 dementes, by the keepng of whiche we are knowen to be
 thy true seruauntes, & by nothyng els. O most mercifull
 lord god I knowledg my selfe dayly to breake the same,
 but where I haue thus offended thy diuine maiestie, I
 humbly aske of the mercy and forgeuenes, beyng in wyll
 neuer hereafter to offende the same. And lord for the sure
 performance of the same, I humbly aske and desyer thy
 strength, to make me stande fast in faieeth, thy knowledg
 to worke thy blessed wil, thy power to resist al errour and
 wicked imaginacion, thy wisdom to knowe the treuth:
 for I confesse and knowe, O lord, that all worldlye wyt,
 pollicie, knowledg, and strength, is but folishnes in thy
 syght. Therfore I aske and contynually craue, good lord,
 thy helpe, and most humbly desier, that thy holy spirit may
 guide and rule all the imaginacions, thoughtes, and de-
 sires of my hearte, so that it maye be thy spiritual hearte,
 and not my fleshy heart: for the most perfectest amongst
 men, lackynge thy wisdom, shall not be regarded. For
 the thoughtes of mortall men are miserable, and our for-
 castes are vncertaine. And whyle this corruptible bodie is
 so heauie to my soule, that it kepeth downe my understan-
 dinge, that it museth mooste on vayne thynges. Therefore
 good Lord, I beseeche thee comforte my sicke soule, that it
 may walke in thy lawes and waies, and worke thy wyl.
 And lord like as thou knowest the secretes of my hearte,
 and the desyres of the same, and that I would mooste ear-
 nestly walke in thy treuth, and worke in the workes of the
 same treuth: so lord I beseeche thee refreshe my soule accor-
 ding to thy mercifull calling, where thou saydst: come to me
 al thy labour & are laden, & lowly of hart, & you shal fynde
 rest vnto your soules, & I shal refreshe you. O lord I mi-
 serable sinner labour in acceptable waies, my good wil, &
 desire.

Godly prayers.

desyre swarwith not from the, but is bent towarde the:
 and like as thou knowest the same to be vnfaigned so lord
 refreche me with thy mercifull grace, that I may be sted-
 fast in the true faith, and that I may be alwaies obedi-
 ent vnto thy lawes and commaundementes, and that I
 maye neuer swarue from thy holy and moste blessed or-
 dinaunces of thy catholike churche, but that I maye vse
 the, receyue them, and honour the in them, according vnto
 thy most holy will and pleasure, as in thinges, whiche
 thou hast lesse to declare thy loue vnto vs, and to assure
 our hope, and to exercise our fayth, that it shoulde not bee
 idle nor waueringe: for all thynges are possible to thee,
 though they seme neuer so vnpossible vnto vs. O moste
 louing father, I know that by my sinnes, I am not woorthy
 thy blessed comfort: but Lorde thou hast saied, that in
 what houre so euer a sinner dothe repente of his sinnes,
 thou wouldest no more remembre them, and also thou
 wouldest not despise the sighing of a contrite heart, which
 maketh me bolde to trust in thy merce, and mekelye call
 to thee for grace & helpe in this trobulous time of temp-
 tacion, & tryng of our faythe. I as one laden with igno-
 raunce not knowing the height of thy high misteries, nor
 the deceitful depenes of the craftie and subtil argumētes
 and perswasions of my ghostly enemies, whiche daily do
 assaulte my symple soule, and so burdeneth the same, that
 it can finde no rest, therefore o Lorde, like as thou knowest
 my will and hartie desyre is to serue thee, and to lyue
 and die in thy perfect fayth: so Lorde I beseeche thee neuer
 suffer the subtil perswasions contrarie to thy trueth to
 take place or roete in my hearte. But like Lorde as thou
 hast created my heart, & giuen me a will to order the same
 so Lorde I moste mekelye pelde the same agayne in to
 thy handes, desyringe thee by the holy spirite so to direct
 my wayes, wordes, & woorkes, that they maye be accep-
 table

Godly prayers.

table in thy sight. And lord suffer not my soule to perishe,
whiche thou so derely haste boughte with thy most pre-
cious bloude, for the which great mercie sake, haue mer-
cy on me: and make me poore in spirit and lowe of heart,
and content with my vocation, submitting me wholly in
to thy handes, so that my desyre may be to thy will, so that
no desier remayne in me, but thy will alwaies to be done
with me, in me, and of me, according to thy will & plea-
sure: and that I may haue none other trust, but onely in
thee: which arte al trust it selfe, and none besides thee: and
graunt my poore soule to reste in thee, for thou hast said,
they shal neuer be confounded that put their trust in thee,
whiche trust lord graunte me neuer to forsake for any
bayne trust or temptacion, or tribulacion, that may hap-
pen to bere my poore soule, but graunt me thy holy spirit
to comforte and defende me from all thinges, that should
procure thy displeasure as thou arte in trinitie one god,
and lord ouer all, which liuest and raignest in the world
of worldes, to whome be all honour, glory and praise for
euer. Amen.

**A prayer that we maye haue the feare of
God befoze our eyes in all our
doinges.**

O Almighty and everlasting god, thy holy worde tea-
cheth vs, that thou arte not onely a father, but also
a lord, not onely a forgiver, but also a reuenger, not onely
a saviour, but also a Judge. And as thou bringe a fa-
ther, a forgiver, a saviour dost pardon and shew mercie,
so thou bringe a Lord, a reuenger, a iudge punishest and
condemnest. Neyther doeth thy holys scripture onely
sette fourthe vnto vs a gospel, whiche comforteth vs,
quickeneth vs, sheweth vs mery tidings, forgiveth our
sinnes.

Godly prayers.

finnes, quieteth oure conscience, and bringeth vnto vs e-
 uerlasting life, but also a law, which reproveth, accuseth,
 condemneth vs, woundeth and slepeth oure conscience,
 yea and throweth vs downe hedlonge into the depe dun-
 geon of hell. And as the holpe gospell lifteth vs vp, and
 maketh vs merie with the hope of remission and forgive-
 nes of our finnes, so doth the lawe plucke vs downe: and
 almost driue vs vnto desperation for feare of the plagges
 and euerlasting punishmentes, which thou hast prepared
 for them, that despise thy holpe ordinaunces: so that we
 maye not onely loue the, as a father, a forgyuer, a sau-
 our, but also feare thee as a lord, a reuenger, a iudge. For
 almightie therfore o most gentell sauour and most righte-
 ous Iudge, as nothing doth so mightely put away sinne,
 and maketh vs to walke in the way of thy commaunde-
 mentes, as reuerently to feare the, and to stande in awe
 of thy iudgement and heauie displeasure, we most entier-
 ly praye thee to giue vs that feare, whiche thou requir-
 est of vs in thy holpe scriptures, and whereunto thou hast
 promised so manye large and bounteous benefittes, that
 we maye not onely loue thee as a sauour, honour thee as
 a father, but also reuerence thee as a lord, feare thee as a
 Iudge. O lord all thinges are open vnto thy eyes, nei-
 ther is any thinge hid from the, whiche seest the very se-
 creates, and most inward thoughts of our heartes.
 Giue vs therefore grace, that in all our enterprises, we e-
 uer set thy feare before our eyes, and so stande in awe of thee
 and of thy righteous iudgementes: that we attempte no-
 thinge, whereby we shoulde prouoke thy heauenlye dis-
 pleasure against vs, but so walke in thy feare, and in thy
 holy ordinaunces, that we maye at all times loue the as a
 sauour, honour thee as a father, reuerence thee as a
 Lord, and feare thee as a Iudge. So shall it runne so
 passe, that we continually feareinge thee, as a thyde worbe

Godly prayers.

his father, shall not onely auoyde all such euils, as might make the our heauie lord and feare iudge, but also embrace those vertues, which shall both euidently declare our faithfull loue, true honour, vnfeyned reuerence, and humble feare towards the, and also make thee our louinge father, and most mercifull sauour thorough Iesu Christ our Lord. Amen.

A prayer against the enemies of Christes church. Psal. cxxi.

Deliver me o Lord, from the vngodly & stiff necked persones, for thou seest howe in theyr heartes they imagen mischief, and haue great pleasure to picke quarrels, their tonges be more sharpe then any adders syng, and vnder theyr lippes lieth poison of adders, but o mercifull lord, let me not fall in to their handes, that they handle me not after theyr owne lustes. Thou onely arte my god, thou must heare my piteous plaint, lord that strest all together, that arte the strength and power of my defence, be thou as a shelter vpon my head, when so euer y vngodly shal assault me, nether suffer thou not the wicked thus to prosper in their matters, suffer not their cruel and malicious stomaches to increase and spitefully to reuile me. Loke vpon thy poore wretches cause, and rid me out of these daylye greuances, then shall I with a righte by hearte and pleasaunt countenance extoll and magnifie thy holy name. Amen.

A prayer to kepe the tongue, and to eschue the infection of the world. Psal. cxl.

The Lord heare me speedely let my prayer be as a swete taste and sauour in thy presence, and the lifting vp of my handes as an euening sacrifice. **LORDE** set a watche aboute my mouth, kepe my lippes and my tongue also, that they speake nothyng a-

Godly prayers.

amisse, as doeth the vngodly, but that they call purely and
hertely vpon thee, and reporte thy worthy prayles. Bowe
not my heart to lust after euill, noz to followe the fashion
of the wicked and abhominable synners, lest I happen to
clooke my wickednes with others synnes as hypocrites
do. Let me not lyne as they would haue me do, but rather
as it shal best please the, let me not aproue their counsailes
noz theyr dedes, though they cast neuer so goodly a shew
and faire face to the world. Let me not harken to the rising
and swete baires of the vngodly, which counsel me to fyl-
thyre and vncleane thynges, but rather let me geue good
eare to the ryghteous and godly man, though he sharpe-
ly correct and chide me. Let me alwayes haue a readye
eye towarde thee onely, in thee to truste, and to apply my
felfe vnto thee, cast not awaye my soule, neyther suffer it
to perithe, kepe me that I be not tangled with the snares
of the vngodly, and from the pteuile trappes of malicious
personnes saue me, belyue me, o lord, through thy grace,
for in all our owne deuises and woorkes, can nothyng be
sounde sure for vs to trust vpon.

A prayer of the churche agaynst synnes. Saplen. xv.

N: 49.

Thou, o our god, art swete, long suffering and true,
and with mercy ordrest thou all thynges: for yf we
synne, yet are we thyne, for we know thy greatnes, yf we
synne not, then are we sure, that with thee we are allowed:
for to knowe thee is perfecte ryghteousnes, yea, and to
knowe thy ryghteousnes and power, is the roote of im-
mortalitie.

In the warres the prayer of kynge

Ala. ii. paral. viii.

N: 50.

Lozde

Godly prayers.

Lorde it is all one with thee, to helpe them that haue
neede wyth fewe or wyth many: helpe vs, O Lorde
oure God, for we trust in thee, and in thy name we
be come against this multitude, thou art the lord our god,
let no man p̄uaile against thee.

A prayer for keepyng of a good name.

What wise man whiche was pryncie of thy secretes
O heauenty father, taughte vs, that an honest
name is a treasure right p̄cious, whē he saith:
better it is to haue a good name then p̄cious oymen-
tes. But this so excellent and good thinge, we neither can
get nor kepe, but by thy aide & helpe: Now surely the well
and fountaine of a good name, is a faultles lyfe. This ther
fore in especiall we demaunde and craue of thee, O Lorde
almightie, yet neuertheles, forasmuche as ostentymes in-
nocencie and faultles lyuinge is not ynough, nether yet a
sure buckler and defence, namely agaynst suche, as vnder
their lippes beare the payson of serpentes: yea, and ofte-
tymes it happeneth, that whē we suppose to be among our
trustie frendes, we dwell with Ezechiel amongest scorpi-
ons and venemous serpentes, We cry with thy holy pro-
phetes, O lord, helpe me my soule from wicked lippes and a
guiltful tonge. But neuertheles if it be seme to thy good-
nes to exercise thy seruantes also in this affliction, to the en-
tent they may be better brought to godlynes & perfection,
graunt, we thee pray, that with Dauid thy most valeaunt
champion we may by reproche and gloze, by infamy and
good name, abyde styll in thy commandementes through
Jesus Christ, which also him selfe, when he walked here
in earth, was reviled, slandered, euell spoken of, and cal-
led to his teeth, a Samaritane, a wyne dybster, a discor-
uer of the people, and one that had a dyuell. The same
nowe reigneth with thee in gloze together with the holy
ghoste. Amen.

A prayer.

Godly prayers.

A prayer agaynst worldly carefulnes.

Most dere and tender father, our defender and no-
risher, endue vs with thy grace, that we may cast of
the great blyndnes of our myndes and carefulnes of
worldly thynges, and maye put our hole studie and care
in keping of thy holy lawes. And that we maye trauayle
and labour for our necessities in this lyfe, lyke the byrdes
of the ayre, and the idles of the field without care: for thou
hast prompted to be carefull for vs, and hast commaun-
ded, that vpon the we shoulde cast all our care, whiche ly-
uest and raignest worlde without ende. Amen.

A prayer agaynst the deuyl.

Sesu Christ our Lorde, whiche by the mouth of thy
holy Apostle saint Peter diddest say, that our ad-
uersarie the deuyl goeth abouce like a rozing Li-
on, seeking tohome he may deuoure, he is busie and ferece,
and breaketh in vpon vs, so that yf thou helpe not, he will
sone deceaue vs with hys craftie, ouertourne vs wth hys
might, and with his cruellnes teare vs in peces. But if
thou whiche hast banquished him, wilt appeare, but as it
were a farre of, thou wilt make him afrated, and with thy
onely loke put him to flight. Touchelase, o lord, to receaue
vs into thy garde, beyng but infantes, weake, seble & vn-
skilfull, lest the ferece and cruell beast, all to teare vs: we
beare befoze vs, & shew furth in our seghre the crosse thy
banner, the crosse of thy triumphe and victorie, that oure
enemie may well know, that we do our busines by thy coun-
sell, aide and strength: to the be glozy for ever. Amen.

A thankelgeuynge vnto God for
all his benefites.

No. 54. **W**e moste hartely thanke the, O Lorde God oure hea-
uenly father, for thy manifolde and inestimable bene-
fites, whiche thou hast geuen vnto vs, both for oure body
and soule, yea, and frely of thyne owne goodnesse with-
out

Godly prayers.

out our deserte. We thanke thee that it hath pleased the, of thy great mercy, first to create and make vs accordyng to thine owne image and likenes, and to place vs in ioyefull paradise, where we should haue continually remayned in a blessed and a quiet state, yf thozoughe the subtil and deceitfull suggestions of Sathan our oyle enemye, we had not transgressed thy holy commaundementes. We thanke thee also, O most gentill father, for thy louing kyndnesse, which thou shewdest to vs, when we were all perished and lost through the sinne of our first father Adam. For when thou mightest iustly haue condemned vs, and caste vs in to perpetual dānation, thou like a father of singuler great loue, haddest pitie on vs, and sauidd vs by the death & passion of thy welbeloued sonne our Lorde and sauour Iesu Christe, whiche gaue him selfe a raunsome for all oure synnes, and paid a sufficient prce by his pzerious bloude, for all the wickednes that we at any time heretofore haue committed, oz hereafter shall commit thzough our frailtye and weakenes, so that we repent, beleue, & amende. Heyther wast thou thus contented that he onely should die for our sinnes, but also didst raise him vp againe for our iustificacion, and to make vs righteous in thy sight. And ozoner after that he had shewed him selfe vnfainedly to liue to his Apostels by manifest and euident tokens certayne tymes after his resurrection, thzough the power of hys godhed, he ascended vp into heauen, perfect god and perfect man, where he now sitteth on the right hande, and maketh intercession for vs, beyng our alone mediator and aduocate. From thence we loke for him to come agayne at the daye of iudgemēt, not as a cruel iudge to cōdēpne & cast vs away, but as a most louing lord & gentle sautor to take vs to him to euertlasting glozy, there we shal be with him to remaine in such ioyes, as eye hath not sene, nor eare hath heard, nor yet is any heart able to thinke. For thele thy most bountifull
gives

Godly prayers.

giftes and for all other thy benefittes, which thou dailye giuest to vs of thy greate mercie bothe for our bodie and soule, we most humbly thanke the, most gentle and mercifull father, beseechinge that thou wilt giue vs grace thorough thy holy spirit, not to be vnthankeful, but to walke worthe of thy kindnes, & so to behaue our selves all our life time in this wretched worlde accordinge to thy holy wyl, that at the last daie we maie be founde in the numbre of them, to whome thy onely begotten sonne shal saie, come ye blessed of my father, possesse the kingdome, whiche was prepared for you from the beginning of the worlde, Lord let it come to passe. Amen.

N. 55.

A deuoute prayer to be dailye saied.

O Almighty and eternall god, which vouchsafest, that we as it were heauenly chyldren, should euerie one of vs call thee our heauenly father, graunte that amonge vs by purenes and example of innocent life, thy moste holy name maie be sanctified, that all other nations beholdinge oute goodnes and verieous liuinge, that thou workest in vs, may be stirred to hallow and glorify thee. Graunte o Lord, that the kingdome of thy grace and mercye maye raigne continuallye in our heartes, so that we may be worthe to be partakers of thy realme, glory, and maiestie, Graunt that vnto the very deathe, we refuse not to follow thy diuine will, and that we (according to the example of the celestiall Citizens agreeing together quietly) vnited in spirite, al contrarietie in opinions lated apart, the lustes of the flethe being subdued, and the flattering assautes of the worlde and the diuell overcome, neuer wastle against thy holy wyl, but obey it in al things: Graunt o lord for our bodie nedefull susteinance, that we maye more frelye serue the, geue vs we beseeche thee, o heauenly father, that heauenly bread, the body of thy son Iesu Christ, the very fode & helthe of our soules: gyue vs
the

the bꝛeade of thy diuine pꝛeceptes, that we maye trulye walke and liue after them. Giue vs the bread of thy heavenly worde, whiche is the stronge buttres and sure defence of our soules, that we being wel fed and filled with thy bꝛeade, may worthely come to the celestiall feaste, wheras is no hunger. Graunt o Lord, that we patiently beare and suffer our enemies & such as hurte vs, that so we maye finde the, Lorde, in forgiuinge vs our trespasses milde and merciful. Graunt o lord, that we be not bitterly led in to temptaciō, that thereby we shoulde bee loste: but in al perils of temptation, & in the middell of the stormie tempestes of tribulations, let vs thy childꝛe perceyue and fele thy fatherly succoure readie to help vs, lest that we ouercome with the naughtie craftes and deceiptes of the temptour, shoulde be drawen into euerlasting destruction: but when we be well assayed, approued and purged with the fier of temptacion, than let vs synish our conque and so wel & valiauntly fight, that we may for evermore liue with the in that heavenly city, where and against the which no maner temptation can pꝛeuaile: finally graunt most merciful father, that we thꝛough thy benigne goodnes may be deliuered from all euils present and to come, both of body and soule: and that at the last the yoke of the soule fende being taken of, we may possesse the heritage of the heavenly kingdome, which thy sonne with his precious blood bought for vs thy childꝛe, & there for ever to haue the fruiſion of celestial delectacions, accompanied with angels, & blessed saintes, thꝛough the helpe, benigntie, & grace of our sauour Iesu Christ, to whome, & to the our father & to the holy ghost be glory & honour now and euer. Amen. ¶ An other pꝛater to our lord god. N. 56.

O heavenly father god almighty, I pray & beseech thy mercy, beingly to behold me thy vnworthy seruant & I may by giftes of thy holy spirit feruentlye desire thy

kingdome, that I may know thy will, and woꝝke thereafter: giue me o lord, wisdom, make me constant, patient & strong in the, hepe me o Lord, from the sleighty inuasion of the old wyly serpent, defende me fro the roisailles & cur-linges of euil tonges, Let thy mighty arme be my shielde against all the malignitie of this wicked world. Remember not lord my offences: instruct, & prepare me to repēt, to be loy for my synes: make me to loue iustice, and hate vazing, to doo good, & abstaine fro all euils, to be wourthy that I may be called thy childe. To the be gloꝝy and honoure foreuer and euer. Amen.

CA deuoute prayer.

Lorde harken to my wordes, consider the thought of my heart. Behold howe loude I crie vnto the. Lette my iust praiser enter into thyne eare, whiche vnfainedlye commeth from my heart. Heare me lord, for I am poore and destitute of mans helpe. Take care for my soule, save me thy seruaint, which wholly trust in thee. Haue mercye vpon me o Lord, for I wyll neuer cease cryinge to thee for help. For thou art milde and moze mercifull than my tongue is able to expresse. As often as aduersitie assaileth me, I wil crie & call for helpe vnto the. I wil cal vpon the in the day time: & in the night my cry shal not be hid from the. O thou god of the heauens, maker of the waters, and lord of al creatures, heare me a poore sinner callinge vpon the, and puttinge my whole truste in thy mercie. Haue mercye vpon me (o lord god) haue mercy vpon me: for thy manifold mercies sake, forgiue all my offences. Amen.

N: 58. CA praiser for mekenes and chastitie. Eccle. xxiij.

O Lord thou father and god of my lyfe, lette me not haue a proude looke, but turne away all holuptuousnes from me. Take from me the lustes of the bodye, let not the desiers of vncleannes take holde vpon me, and giue me not ouer into an vnshamefast and obstinate mynde. Amen.

Godly prayers.

A prayer of the. vii. wordes, that our lord
spake hanging vpon the crosse.

Omnipotent lord Iesu Chyiste, yet hanging on the
crosse, spakest these wordes, in minde I humbly be-
sech the thorough þe vertue of these holpe wordes, þe thou
lord, please to spare & sauoure me, what soeuer offences oz
sinnes I haue greued the wth, specially in þe .viij. deadly sin-
nes: that is i pride, wyath, enuie, slouth, auarice, lechery &
glotony. And first þe saiedst, father forgiue the, that tres-
passe me, & crucifie me, for they wot not what they do: en-
force me lord to that grace, that I may praye for the, that
harne & trespassse me. Lord þe saiedst to the thef, this day
þe shalt be wth me in paradise, giue me lord grace so to liue
that in the houre of death lord thou maiest say to me, this
day thou shalt be wth me in paradise. Also thou sayedst
to thy mother: womā lo, beholde thy sonne, and after thou
saiedst to thy disciple: lo, beholde there thy mother. Giue
me lord, patience, loue, and charitie, in all aduersitie, as
thou didest to thy glorious mother. Also þe saiedest Helpe,
Amazabathani, þe is to say, my god, my god, whie hast
thou forsaken me? Giue me grace blessed Iesu in all ad-
uersitie and extreme necessitie to cal continually on the, o
lord god father, haue mercie on me sinner, helpe me, and
gouerne me as crulye as thou redeemedst me wth thy blood
Also thou saiedst, I thirst, as wth saith, I desire the belch
of holy soules, the which are in Limbo, byding my com-
ming: geue me grace alway so thirst in louing thee lord,
that att þe very fontaine of eternal life, wth al my power
& mynd to loue thee purely. Also thou saiedst lord father in-
to thy handes I commend my spyrte. Giue me grace lord, þe
at the end of any life I maye yeld in to thy handes my spi-
rit, & say wth a deuout minde, behold lord my soule is
thee, for nowe thou haste ordeined my time. And thou
saiedst it is finished, as þe would saye, I haue wonne my
lozowes, and paines, which thou camest so farre for vs
wretches

Godly prayers.

wretches, geue me grace lord that I may liue and worke,
so that at the last I maye heare thy most glorioſous ſweete
voyce ſay: Come to me my frende and welbeloued ſpouſe,
for now I ſhal accompliſhe thy petitions & deſiers, come
with me, & thou maye ſit wth me in glozy amōg holy angels
there to loye with me in felicitie world wthout ende Amen.

¶ A prayer of Elay in the. lxxiii. and. lxxiiii. chap.

LORD loke down from heauen, & behold frō thy holy
habitaciō, & frō the ſeate of thy glozye, where is thy
ſtrength, where is thy ſoft, plenteous, rich multytude
of thy mercies, are al theſe hardened againſt vs: & verely &
art our father. Abrahā now knoweth not vs, nor Iſraell
knoweth not vs: but thou lord art oure father, thou arte
our redemer, thy name is from the begynninge. Wherefoze
haſt thou made vs, Lord, to erre from thy wayes: & haſt
thou hardened our hertes leſt we ſhould feare thee: Turne
thee to thy promiſe made to thy ſeruauntes, and to the tri-
bes of thy heritage, for ſew of thy people haue enioyed
that poſſeſſion of their lande, and that but a lytle whyle.
Our enemies haue ſpoiled thy holy place, and troden it vn-
der feete. And we were regarded ſo vile, as thoughe thou
haddeſt neuer bene lord ouer vs: as though thy glorioſous
name had neuer ben called vpon by vs, & ſhewed ouer vs. I
would that & wouldeſt al to breake heuens, & come down
once, & theſe hilles might melt away at thy preſence, as in
the brenning of a coſuming fire, where every water boileth
oute ſyer, & thy name might be knowen to thyne enemies,
& theſe vngodly myghte be ſhamed & troubled at thy pre-
ſence. Whe & wroughteſt marueilous thinges for vs, the we
loked not for thee, & cameſt down, & & hilles waſted away
wth treſſing before thy face: & from the beginning heard
they not, nor perceiued wth their eares, neither wth any eye
was there ſene any beſides thee, to haue wrought ſuch mar-
uelous thinges, & then to men which waited not for thee.
Somtyme thou meeteſt wth the which gladly did righte-
ouſnes

Godly praers.

ousnes, and thought vpon the in thy waies. But now lord thou art angry, because we are sinners, and euer haue ben in synne, althoughe we were deliuered from perils. And al we are wapped in filthy vncleannes: yea, al our righteousness is spotted like the clothes of a menstruous womā, and al we are taken awaye, like leaues, and our iniquities haue caried vs awaye lyke a whirlewynde, and there is none left that will call for helpe in thy name, No not one that wil rise vp, and holde the with prayer. For thou haste hid thy face from vs, and hast dzed vs vp in the hande of our iniquitie. But now lord thou art our father, we are but claie, and thou art our potter, and all we are the workes of thy handes: be not angrie, O lord, euer so sore, and remembre not all our wickednes. Lo beholde we beseeche thee, all we are thy people, the cities of thy holpe place are forsaken, Sion is turned into a desert, Ierusalem is desolate, the house of holynes and prayer, and of our glozy, in the which our fathers praised the, is turned into an heape of fier, & al thinges that we delighted in into a wildernes, wylte thou not lord be auenged of these thinges: wilt thou holde thy peace, and scourge vs thus so greuously:

Before the receiuing of the sacrament say thus. *N. 6.*

Lorde although I be not worthy to receaue thee in to the house of my soule, for myne innumerable offences & sinnes done against thy great goodnes, yet trusting in thy great pitie & infinite mercie, I come to receaue thy blessed bodie, as a sicke creature to the that art the health of life, vncleane to thee that art the well of mercy, blynde by ignorance, to the that art the light euerlasting, needy of grace, and poore in vertue, to thee that arte the kynge of heuen and earth, naked of good workes, to thee that arte the author of all grace. I come as a wretch to the my lord and maker, al desolate and comfortles, to the my boer and succour, for besides the there is no cololacion. I come as a synner

Godly prayers.

synner to thee, y art the mediator & meane betwene god & man, I come as a catit to the my merciful saulour, I come all sinful to the, the grafter of remission & pardon, dead by sinne to the the restorer of life, euil to the y art al goodnes, hard harted to be releued by the infusion of thy superabondant grace, desiring the mekely to heale myne infirmitie, & sicknes, to washe away my sinne & filthines, to lyghten my blindnes, to reduce me to the right way, where I am out therof, to cōfōrt me desolate of goodnes. Haue mercye on my wretchednes, pardō my sinfulness, geue me the light of grace, thus buried in sinne, y I may receue the y foed of angels, the king of glozy, the lord of all lordes, w such charitie of body, w suche purenes & clenness of soule, w suche contrition of hart, & abouēdānce of weping teares, w such spiritual ioy & gladnes, w such dread & reuerence, w such faith, hope, charitie, w such obedience & humilitie, with such lone, deuotion, faithfulness, & thankfulness, as it is becoming for such a lord to be receiued, & to my soule most expediet: & be not displeased good lord, y I a sinner w an vnclene hart & poluted mind, come hither this daye to receaue thy precious body in sacrament, but remēber merciful lord, y thou refused not the sinful Magdalen being penitēt fro the kissing of thy blessed feete. And in lyke wyse despise me not, ne put thou away me as vnworthy the perception of thy bodye the blessed sacrament, for my sinnes & vnkindnes, but graūt y me cōpunction of hart, plenty of weping teares, to wash my sinnes & wickednes, so y w pure hart & clene conscience, I may this daye the sacramēt receaue to my soules health, y I may obtaine & possede therby euerlasting lyfe w all holy saintes in heauens glozy, & in this present lyfe with thy holy spirit to be replenished, & neuer to admitt o-ther louet besides the. Graūt me blessed Iesu, so for to receaue the sacramēt of the fleshe & bloud, which y tokest of a virgin vndefiled, y I may be worthy to be accepted for a meēbre of thy body mystical here in earth, & thoughe as yet

Godly praers.

I be not worthy to be nūbered amōg the simplest & lowest of thy seruātes, but rather to be reiect & outcaste for my sinfulness, yet good lord of thyne infinite power, & mayest make me equall & lyke to & merites of thine elect & chosen seruātes. Come & father offatherles, come cōfort of cōfortles, come & cleanse my soule, frō al cōtagiousnes of sinne, for it is not cōuenient & according there to be any vncleannes, where & the spoule of virginall chastitie shoulde come in & dwel. Come & apparel my soule wth such ornamētes of vertus & grace, & thou my lord & god, entering therein may feelee such an odor & sweetnes, & it may delight the therein to abid. And as & disdainedst not to touch the loze lepre wth thy holy hādes, so good lord bouchsafe to anoint my simple soule wth the oymēt of remission & pardon, & in this life by stedfast hope, firme faith, & perfect charitie, I may so encrease in vertus frō day to day, & I maye obtaine to the glorious fruition of thy godhed in the kingdom of heauen, where I may se thee face to face world without ende. Amen.

¶ After the receauing of the sacrament say thus.

I Thake the good lord of thine infinite goodnes, that & this day hast fede me, wth thy blessed body flesh & blod in sacramēt, desiring the mekely & this sacramēt whiche I haue receiued vnworthy, may be to me purgaciō & cleansing of my finnes, fortitud, & spiritual strength against my fealtie & sure defence against worldly troubles & aduerserie, a purchasing of grace & pardon, a medicine of life, & a cōtinual remembraunce of thy blessed passiō, so & in & way it may cōduct & guide me, & whē I am out of the way, it may reduce me whē I stūble it may vphold me, & whē I am falling it may arise me, so & by good cōtinuāce in thy will, to euertasting glozy it may bring me, & so to order the salage & rest of my hart, & I neuer fele other sweetnes but the, & I desire no other lower but the, nor none other cōfort but the, & I care for none other delite but the, so & I care for no other honoz but thyne, & geue me such a perfect love toward the wherwth I may come to as great merite in heauen, as I had spent all my lyfe dayes in the remembraunce

Godly prayers.

of thy blessed passion, and graciouslſye deliuer me from all tribulacion of bodie and ſoule, captiuitie, anguiſh & perils, with al my good doers, & al chriſtian people. Amen.

¶ A deuout prayer.

N: 63.
O My lord Jeſu, wiſth al my minde, wiſth al my might I doe laude thee and praile thee for the innumerable benefites which thou haſt ſhewed vnto me heretofore & the weſt dailye: but alas good lord, for it ſemeth to me that I cannot praile thee, as I would, and as my duety requireth, wherfore I mekely beſech thee to ſupplie, and fulfill mine inſufficiency. O ſweete Jeſu I loue thee as my god, my maker, and my redemer, and if it ſo be I loue thee not faruently as I ought to do, I beſech thee to offer for me vnto thy father thy flagrant and brenninge loue of thy heart, as oft as thou ſaiſt thus: I ſhall offer my ſelfe to my father for thee. Amen.

¶ A prayer and thanks giuing to the heavenly father for all his benefites ſhewed vnto vs.

N: 64.

O Moſte higheſt almighty and eternall god, whoſe glozy replenisheth heauen and earth, if the holy and celeſtiall powers doe neuer ceaſe in laudinge thy moſt holy maieſtie, how ſhould we ceaſe earthy and lowly ſeruantes, which are redeemed with the precious blood of thy onely ſonne? And ſo much as thy louing kindnes and fauoure inſatiablye worketh towards vs, we alſo ought continually to giue thākes to thy great goodnes. But haue mercy o mercifull father, for the neceſſities of this life doth not ſuffer vs to thanke thee continuallye. Wherfore, though not continually as I ought, I worſhip thee

the my maker with trembling, & feare, I giue thee than-
kes for all thy benefites, that when I was nothing thou
madest me, gauest a liuinge soule, quickened with thy
holye spirite, formed me after thyne owne ymage, that it
might be able to receiue the, which art the high god. By
thy prouidence thou hast brought me vp, deliuered me fro
perils, and inuisibly brought me to those thinges, which
are expedient for me: giuen to me knowledge and true
faith in the: and planted a godly minde in me, & instruc-
ted me in the misteries of thy holy church. But how dare
I recyte thy benefites by number, seing thy loving kind-
nes is an vnsearchable bottomles sea, and an innumera-
ble: for I cannot so sone giue thanks for thy benefites
shewed of olde, as new haue euen ouerwhelmed me. O
lord how great a benefite is this, that I may to the giue
thanks: For what felowship hath vnrightuousnes with
rightuousnes, what partaking darkenes with light, what
agrement filthynes with puritie, follie with wisdom, e,
mortality with the which art immortal: Oh my vilenes,
oh thy goodnes, yea though the spirit wer redy, yet is the
flethe frail. But thou, O lord, if thou wilt, canst make
me stronge. And so, O moste mercyfull father, bouchelafe
that I may euer geue thanks & laud the. For what good
gift did I euer desier of the, but thou first willedst it vnto
me: who better knoweth what is good for me than thou:
And o lord because I nede mediators, accept thine inno-
cent son Iesus Christe with his Crosse, nayles, & speare,
perling his most holy and w al reuerence named hart, his
bloudshed, death, and resurrection for me. I haue not this
deserued, but thou father hast, of thy mercy and trueth by
the same thy derely beloued sonne promised, and giuen vs
thy mercy and fauour. Open therfore, O my merciful fa-
ther for this thy derely beloued sonnes sake, euē this day
thy wonted hand of mercy. And fulfil my mynde & harte,

The lxxviii of the lxxviii
with a good wyll. And lette thy right hande defende me.
And of my synnes, which I acknowledge are innumera-
ble (and therefore I repente and am sorry) do let thy good-
nes, O father, wipe them away. For this is thy glozy to
forgive synnes, and therefore no flethe maye reioyse afore
thee, for thou lord onely art pure, and without synne,
haue mercy vpon vs thy bond seruauntes, and on al peo-
ple, and O father bringe them all vnto the knowledge
of the, that arte onely god, and of Iesus Christe,
whom thou hast sente, the onely saviour, rede-
mer, mediator, and aduocate for vs. And
after this present lyfe, bringe vs to eter-
nall felicitie, by the dere merites
of thy son Iesus. For thyne
is the power kyngdome
and glozy for ever
and euer.

Amen,



THE TOWNE OF CONFESSYON.



Irst I knowlege my selfe giltye vn-
to almighty God, to our lady sainte Mary, & to
all the companie in heauen, & to you my goodlye
father, that sith the tyme of my laste confessen,
I haue offended my lord god greuously, and specialle in
the seuen deadly synnes.

Pyde.

I haue sinned in pryde of heart, not to wote thanking
God of giftes, and comynge, whiche he hath sente
me. Also I haue sinned in pryde of clothinge, in
strength, in eloquence, in beautie, in proud wordes, wher-
of I crye god mercy.

Enuye.

Also I haue sinned in enuy, hering any man moze prai-
sed than I, or better cherished with his soueraine than I,
or hauing moze prosperitie than I, and whan I haue mis-
answered myne euen chzisten, reioysinge, wherof I crye
God mercy.

Wrathe.

Also I haue sinned in wraath, as in rygour of hearte a-
gainst my euen chzisten, whether it were lytel matter or
great, and for every word I willed to be auenged on the,
and answered to them with cruel wordes and oft smiting
them, wherof I crye god mercy.

Glouth.

Also I haue sinned in slouth, & specialle in benignes of
heart, & delited me in ydle thoughtes and imaginations
of the world & my flesh, not thaking god of his benefites,
neyther being sorry for my synnes, nor occupied my selfe in
good prayers, nor holy meditacion, for the comfozt of my
loule, wherof I crye god mercy.

Couetyse.

Also I haue sinned in couetousnes, by vnlawful desires
Dd.ii. of

worldly goodes in mispendynge, and vnrreasonably keepynge of them: and I haue ouermuche desired wealth and prosperitie, and moze worldly worship and riches than I had, and gruched at tribulacions, aduerlite, and pouerty wherof I cry God mercy.

Glotony.

Also I haue synned in glotony by vnrreasonable lustes of meates and drynkes, moze for fleshy lustes then for bodye sustenance, and I haue take great excelle of meates and drynkes, so that nature myght not beare, wherby I was the worse disposed to serue my Lorde God, & the moze styred to synne, wrathe, and wretchednes, wherof I cry God mercy.

Lechery.

Also I haue synned in Lechery, by soule touchynge, by thought of fylthy lustes and vnclennes, sometime in dede done, in pollucions and felynge of myne owne fleche, also in syghte of virgyns and wydowes, wherof I crye God mercy.

The .x. commaundementes.

Also I haue synned in breakynge of the .x. commaundementes, I haue not loued my Lorde God aboue al thing, nor my neighbours as my self, I haue customably swozne by my Lord God, by his name in vaine, by his swete Dody and his saintes all. I haue not halowed the feastes, and holy dayes commaunded by the churche. I haue not done dewe reuerence to my father and mother, nor to my godly fathers, nor solowed their teachynge. I haue synned in backbiting myne even chrysten, in depzauing of their good name, and defiling them with my wordes. I haue harmed my neighbours taking their goods agaynst their wyll by wronge. I haue synned fleshye wyth parsons that bene wedded and other mo, and moze woulde if I mighte haue had time, & place. I haue borne falle witnes against mine
euen

euē chriſte. I haue couited to haue my neighbours wiſe,
doughter or ſeruaunt, and would if I had mighte. I haue
inoꝝdinarily coucyted the goodes of my neighbour, contra-
rye to the lawes of God, wherof I cry God mercy.

The. v. wyttres.

I furthermoze I haue ſynned in miſpendynge of my. v.
wyttres, that is to ſaye, in ſight of eyen, taſtinge of mouth,
hearing of eares, ſmellyng of noſe, touchyng of handes, &
feete, and with other membꝛes of the bodie, wherof I crye
God mercy.

The. vii. woꝛkes of mercy bodily.

I haue ſynned in not fulfyllynge of the. vii. woꝛkes of
mercy bodily, by will, power and dede. I haue not clo-
thed the naked. I haue not geuen drinke to the thirſtie. I
haue not fedde the hungry. I haue not viſited y^e prifoners
and ſycke. I haue not departed of my goodes to the poore.
I haue not harboured the harborleſſe. I haue not buryed
the dead, accordyng to the commaundmētes of god: wher-
of I cry God mercy.

The. viii. woꝛkes of mercy goodly.

Alſo I haue ſynned in not fulfylling the. viii. woꝛkes of
mercy ſpiritual. I haue not geuen counſell to them that
had nede. I haue not taught the ignorant. I haue not diſ-
cretly corrected them that haue offended. I haue not com-
forted them that haue bene in heuines. I haue not forgeue
them that haue miſedone or myſſayde by me. I haue not
patiently ſuffered them that haue reprovēd me. I haue not
deuoutly prayed to God for my neyghboure to geue him
grace to amende his ſinfull liuyng, and to continue in ver-
tue.

The. viii. gyftes of the holy goost.

Alſo I haue not bled the gyftes of the holy ghōſt to the
honour of God: as the giſte of vnderſtanding, the gyſte of
wiſdome: the giſte of counſel: the giſte of ſcience: the gyſte of
ſtrength.

strength: the gift of pittie: and the gifte of Dea'd: wherof I
cry God mercy.

The. vii. sacramentes.

Also I haue not geuen thanks to our Lorde for the. vii.
sacramentes. As the sacrament of baptime: of confirmati-
on: of penaunce, of the body of our Lorde, of wedlocke, of
preist hode, and of enoplynge, wherof beyng repentant, I
cry God mercy.

The. viii. beatitudes.

Also I haue not disposed me to the. viii. beatitudes: as
pouertie of spirite, perfecte mekenes in aduersitie, perfect
mekenes in prosperitie, lust of right wilnesse, perfect mer-
cy, clenness of hart, peace in desire, Joyfull sufferance of
persecucion in the cause of vertue, wherof I crye God
mercy.

Of these and all other, knowne and not knowne, that
euer I did sithe I was bozne vnto this daye, I aske God
mercy: and mooste mercyfull Lorde God, I yelde me gyltie
vnto thee, and bitterly put me vnto thy grace, pittie & mer-
cy, and I pray you my gostly father to be betwene my
sinne and me, that God of his mercye forgeue me
for this lohely confession, that I may be free fro
my gostly enemy, and obtaine the endles
blyss that God hath bought me to.

Ideo deprecor. &c.



first an Almanacke for .xv. yeres.

A kalender.

A deuoute order of morninge Prayers for euery daye in the weke.

A generall confession.

Meditacions vpon the passion.

Athanasius Crede.

Gospels of the foure Euangelistes.

The Vater noster, Ave maria, Crede and ten commandmentes.

A prayer to the blessed Trinitie

The mattyns of our blessed lady.

The laudes and Collectes.

Prime and houres of our Lady, and at the holy Crosse.

Euensonge and complyne, with diuerse salutations of our blessed Lady.

A prayer at the eleuacion of the sacrament.

The .xv. Vers of saynt Brigide.

The seuen Psalmes, Letany and suffrages.

The verses of saynte Barnarde.

The Euensonge & matins for the dead, called the Dirige, and also the Commendacions.

The Psalmes of the passion.

Fyftie deuoute Prayers contayning seuerally what so euer is mete to be prayed for, as by their tytles doeth appere.

The fourme of confessyon, teachynge all persons howe to examine theyr consciences and to make their thyzt to theyr godly fathers.

ambrosiusq3 104. 104. 104. 104.

letters Patentes.



MAYE by the grace of God, Quene of Englande, Fraunce and Ireland. To all Printers of bookes, and to all other our Officers, ministers, and Subiectes, these our letters patentes hearing of seyn, gretynge, knowe ye that we of our especiall grace and mere motion, haue geuen and graunted, & by these ptesentes doe geue and graunt full power, lycense, auctorite, and Pryuiledge vnto oure welbeloued Subiect John Waylande, Cytizen and Wryuenour of London. That he and his assignes, viers, and none other person or persones shall from henceforth haue auctorite, and lyberty to prynte all and euery suche booke, Primer or Manuall of prayers, by whatsoeuer other title the same shal or may be called, which by vs, our heires, successours, or by our clerge by our assent shalbe auctorized, set forth, and deuysed for to be used of all our louing Subiectes throughout all our Realmes, and dominions, during the full time and terme of vii. yeres next ensuyng the date of these our letters Patentes. And farther, that it shal not be lawfull for anye maner of other person, or persones of our said Subiectes, to print or to procure to bee imprinted, anye Primer or Manuall of prayers, by whatsoeuer title the same shal or may be called, or set forth during the saide terme, nor any booke or booke, which the saide John Waylande or his assignes at his or theys colles and charges, shal first print, or set furthe, during the said terme of vii. yeres next ensuyng the printinge of the same booke or booke, vpon paine of forfaiture and confiscacion of the same Primers, Manuall of prayers, and booke to the vse of vs and our successours. Wherefore we well and commaunde all you our Ministers, and other our subiectes, that you nor any of you do presume, procure, or attempte to print or set furth anye maner primers, manuall of prayers, booke, or booke, which the saide John Waylande or his assignes shal first print, during the time of this our Pryuiledge, and lycense, vpon paine of forfaiture and confiscacion of the same primers, Manuall of prayers, and booke as afore- sayd. And as ye tendre our pleasure, and will auoyde the contrarie. In wytnes wherof we haue caused these oure letters to be made

patentes. Witness our selfe at Westmister the xiiii.

day of Octobre in the fyfte yere
of oure regne.

God save the Quene and King.

Printed at London in Fleetstreet at the
lygne of the Sunne ouer against the Con-
duite by John Wayland.

Cum priuilegio per septennium.

A plaine and god

ly treatise concernyng the Masse

and the blessed Sacramente of the

autler, for the instructioun of the

simple and vblearned

people;



The very holy newe sacri-
fice of h new testament which
the Church of Chryste hath e-
uer had in vse and celebrated
euen from the beginnyng is of
the old holy wryters called (as
it is at this daye throughout
the Catholyke Church) by the
Hebreyde name *Missa*, as it ap-
pereth righte evidently by S.

Ambrose in hys fifth booke of

Ambrosi-

us Lib. 5.

b. Episto-

la. Epi-

col. xxviii

Augusti-

nus sermo

de sem-

por. cclij

Epistles and the viii. Epistle of the same booke, and by
Saint Augustine also in his. C. C. L. sermon de tempore
And this worde *Missa* hath hys originall of the Hebrewe
worde (*Massa*) wherby signifieth voluntary or free oblati-
on or offering whiche is offered by wrych the hande: or els
(as some other doe thynke) of the Hebrewe worde *Masas*
whiche signifieth to eleuate or lyfte vp: and although the
olde holy fathers vye vse thys word *Missa* for euery spiri-
tual oblation offered vp by the Priest for the whole mul-
titude, yet principally and specially it signifieth the holy
sacrifice of the Altar, and that very congruently and ap-
ply. For in the masse are sundry spirituall oblations made
vnto god for the whole state of Chykses Church, but spe-
cially thre. The first is the sacrifice of laude prayse and
thankes geuing, which is geuen and offered by vnto god
of holy Church for all the estates herof spirituall and te-
poral, And for al the members herof absent and present
thorow al the worlde, laudyng and praisynge and geuing
thankes vnto god thorow our Lorde Iesus, for al the be-
nefites, gyftes and graces geuen to any member of the
same, acknowlegging that it hath receued at the merciful
hande of God, al such gyftes benefites & graces in any me-
ber thorow the blessed merites of our Saviour Chyxt.

The seconde oblation or sacrifice is The whole Church

R. I.

of

Christos

homelia.

xxvi. in

Mathem

Cap. ii. C.

psalms p. 1

me at timo

them,

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of Christ, which is the mystical body of Christ, signified and represented in the fourines of bread and wyne, vnder the which the very naturall body and bloud of Christ are verely and really. This sacrifice offereth the Church in the masse vnto god the father thowowe hys sonne Iesus. For lyke as Christ beare the synnes of the world in hys very naturall body vpon the crosse, and so in hym selfe offered by hys Church vnto god hys father, so doth nowe the Church wpth the oblacion of the very naturall body of Christ in the sacrament, offer by her selfe as a lyuely sacrifice, in spirituall bowe & dedicacion, promysynge to remayne and continue in Christ for euer, by whose precious death and oblacion she was redeemed, As the blessed father Saynct Augustyne very playnly doeth declare in his epistel to Paulinus. Al thynges (sayeth he) that is offered by vnto god are bowed vnto him, and most specially the oblacion of the aulter. In the which sacramente is declared a nother very great bowe of ours, wherein we dooe bowe that we wyl remayne in Christ lyke as in þe Joynce or knot of Christes body.

Epistola,
lx.

The like he teacheth in his booke de Civitate dei in these wordes: This is a sacrifice of Christyan men, we beeing many are but one body in Christ. The which sacrifice the Church of Christ frequenteth also in the sacramente of the Aulter well known among the faythful, where it is declared that in the very same oblacion that the Church doeth offer, the Church it selfe is offered.

Libro. x.
Capit. vi.

The thyrde and most excellent sacrifice of al, is the very naturall body and bloud of Christ. whiche in the masse is not only consecrate and made by the most myghty power of Gods omnipotent word spoken by the priest as the mynyster of the Church, in thaucozitie and persō of Christ. But the very same body and bloud, wpth al the merites of Christ, are also offered by, by the prieste and minister in the person of the hole Church, as a moste acceptable sacrifice and oblacion vnto God the father: Not blodily by death (as vpon the crosse on good fryday) for so he was but ons offred and can dye no moze, but sacramentally and in misery, representing (as in moste thankefull memozye) that sacrifice which Christ made ons for euer on the crosse. Of the which most holy sacrifice sayeth the holy martir. S. Ciprian: Thys holy sacrifice (sayeth he) is perpetuall remaynyng for euer. There can no multitude consume thys bread, not her doth it weare wpth any antiquite

In sermo
ne de Ce-
na domi-
ni.

of the blessed Sacrament.

quity or age. And writing to Cereilus: If Iesus Chryste
 (sayeth he) our Lorde and our God be the hygh priest of
 God the father, and he hymselfe first offered by sacrifice
 vnto god bys father and commaunded the same to be don
 in the memozy of bys death, Then wythoute doubte that
 priest is in the steede of Chryst, whych foloweth and doeth
 that which Chryst did: And then offereth he a true and a
 ful sacrifice in the Churche to God the father, If he so of-
 fer as he hath seen Chryst offer. Chrysostome also sayeth
 that the lambe of god is offered at y^e table of Chyist. And in
 the seuententh homely vpon the Epistle to the Hebrewes
 he sayeth that we offer the very same oblation, whych was
 once offered vp into holiest of al holy, and that ours is one
 with it: and they be not many or diuerse. We offer (sayeth
 he) the very same thing alway, not now one lambe and to-
 morow a nother, but euermore the very same: for thys sa-
 crifice is but one, els by this reason syth it is offered in
 many places there be many Chrystes. Not so, there is but
 one Chyist, which is euery where, both here hole and ful,
 and there hole and full, one body. For as he is but one bo-
 dy which is offered euery where and not many bodies,
 euen so is it but one sacrifice: hether to Crisostome. There
 are also offered in the masse other deuoute prayers and pe-
 titions perticuler. Also the sayth and deuotion of the mini-
 ster, the reuerent ceremonies wyth other holy suffrages,
 which all may be called (and ar in dede) spirituall obla-
 tions. Not wythout a cause then the sacrifice of the Alter
 beareth the name of the masse, which (as I haue said) sig-
 nifieth oblation or sacrifice. In whom are so excellent, so
 holy and acceptable sacrifices offered vp to God, not as a
 private sacrifice profitably offered, of and for the priest or
 minister only, but it is a comen and most profitable sacri-
 fice of all Chyisten people offered vp vnto God of a for the
 hole vniuersal Churche of Chyist, and byngeth inestima-
 ble spirituall commodity frute and profit, but speciallye
 to such as are deuoutly present at the celebration and do-
 ing thereof.
 For as saint Augustine sayeth: what sacrifice can be of-
 fered that can be more thane fully receued for vs at the hand
 of God then the flesh of our sacrifice made the body of our
 high priest: The gostly frute and spirituall profit of thys
 most excellent and holy sacrifice are inestimable. For besides
 that that it as our sauour Chyist playnly testified to the
 murmuring Capharnaïtes) ministrerh vnto the woorthy
 R. II. receauers

Libro. II.
Epistola. III.

Homelia
de Eucha-
ristia in
Cecilius.

titl. De tri-
nitat.
Cap. IIII.
Iohannis
vi.
Ambrosi-
us de sa-
cramētis.

A godly treatise

Augustine
in Ex
chiridon.

receiueurs of it euerlasting life and who that eateth of it
shal not dye for euer. It is also (as sayeth saint Ambrose
and saint Augustine) offered by daylye for oure day-
ly infirmities & cotidian synnes. Saint Bernarde sayth
that by the vertue of this most blessed sacrifice woorthely
receiued, a man is made much more meker vnto correcty-
on, more stronger and patient to labour and payne, more
ardent and desirous to loue and charitie, more wiser and
circumspect to cawtel and warenes, more stout and va-
leant to defense and safegarde, more pliant and prompte
to meakenes and obedience, more holy & deuout to geue
laudes prayse and thanks. Such lyke sentences of the in-
estimable fruite and spirituall profit of this holy sacrifice
are in great number in the monuments and wytynges
of the auncient fathers and holy wyters, v. hom I doe o-
mit auoiding prolixitie. For if the corporal garnet of our
saluour Christ touched with sayth had vertue and power
to heale the diseased, how much more power and mighte
must nedes the very presence of his immaculate holy &
diuine flesh and bloud, haue to helpe and heale the godly
diseased, when it is deuoutly touched with constant sayth
and feruent charitie. But the carnal mā wil perhaps say
If the woorthy receit of the sacramēt be so effectuous how
is it that we perceiue it not: verily because the effectes are
gostly, and cannot be grossely and sensibly felt of vs. No
more the we sensibly feale our sayth, charitie, hope, remis-
sion of synnes, and suche other infused vertues when they
are wrought in our soules: whom though we cannot fele
sensibly and grossely when they are powred and infused
into our soul, yet notwithstanding they are verily in vs.
In lyke maner are these graces and gostly effectes of the
blessed body and bloud of our lord in the woorthy recea-
uer hereof though he fele them not. Yet many holy persons
and perfite men haue, and some vndowredlye doeth yet
often tymes feale in themselves after the deuout receite
of in the presence of the blessed sacrament most delectable
and heauenly sweetenes, much gostly comfort and consola-
cion, more encrease of vertue, more hate of vyce, more re-
tempte of the world, and more ardent Charitie and loue
of god, wyth such graces. Wherefore Good Christian rea-
der thou maist perceiue that it was a very deuyse and dytch
of the deuil, and the subtiltie of grete Satan himselfe
(who euer maliseth and miseth the honoz of god and the
helly and welthy of mā's soule) so presumptuously and per-
niciouslye

of the blessed Sacrament.

niciously to abolish the most holy sacrifice of the Masse & most blessed Sacrament of the altar, playng such scismatical rites, and plantyng such detestable bores of communion thozoughe the pestelente preachyng and ragyng without al reason of such a sort of lottes (nay of Scysmatical and blasphemous heretikes) to spoyle & rob almighty god of so great honoz in thys hys Church of Englad, so to defraude innumerable deuout soules of so great re- life and comfort, so to seduce and deceaue so many Chysti- an men from their true belife and Catholyke faith, and fi- nally to draw so great a number both of yonge & olde hed- long into pzesent daunger of dampnation both of bodye and soule. Yet in my iudgemente nether the malycious deuyse of the deuyl, nether the Cursed and pestilente Ma- lice of the heritikes seemed not much redier in their dyue- lythe dystes and pestilent perswasions, the did the fraile- foly and fond madnes of such beate blynde people that so rebely and so fondely would beleue & credite in so weigh- tie matters of the faith, such a rude Raslyng rablemente agaynst not onely the vniuersal Church, but also against the very manifest and open scripture. It was I say mere madnes of men so sone to be perswaded from their faith into so horrible heresies and that of such of so smal honesty and trouth that scant could be trusted for the worth of one halfe peny: whose liues appered manifestlye to all the wo:ld not only lose and leude, But also abhominable And as for their doctrine and preachyng it was both Blasphe- mous vnto Goddes infallible truth, heretypall agaynst his holy wo:rd, & also scismatical in his Catholike church, pestilent & pernicious vnto people, sedycious to a shrewde sort, and most communly conteyned litle matter els then raylyng and raging agaynst the ceremonies and sacra- mentes of the church and the ministers hereof, settinge the wo:ld at such losenes and leude libertie that no lawe could let lust, all good order broken, the magistrates con- temptned, and the people so farre deuided that the father deade the childe, the marchaunt hys preyntise, the master hys man, the misteres her mayde, the wyfe her husband. No man durst trust his next neighbour. Amitye and fre- ship was fled the reahne, truth and trust was outtroden, al good maners and nurtur in yowth cysled, the very no- rishe of chasterite in maydens call of cleame, so that what erhe manne liked and luffed that he thoughte lawfull. And finally becomyng so odious and hated, that every man seemed

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to be wery of al honesty. The clergy ashamed of chastitie, the prestes and ministers of praler, the aged of deuocyon, and as our master Chyist sayth: where wykednesse wered plentiful, there charitie wered colde. Of such sedicious sedes sown of thys threiwde sozte we seale and see þ̄ dregges daily, wherfoze I mernel much what ment the madness of men to suffer themselves so shamefully to be seduced & so lewedely led fro the Catholike sayth & veritie of god & holy thurch by suche in whō were litle colour of honestie or good lyfe, & of great learning muche lesse, & that with so slender and so vnlearned Argumentes and symple reasons, which hath litle or no Apparece. What a woorthipful argument was thys (which is þ̄ chieffest) that they doe comenly bying in, to take away masse? The name of the masse is not in all the whole byble, loke from the beginning vnto the ende. Therefore it is Idolatrie to woorthip the sacrament and abomination, and we oughte not to beleue it nor to esteeme it. Wyth lyke argumentes they may wypp out of our belefe the trinitie: soz an heretike might say, the name of the trinitie is not in all the byble. Therfoze it is Idolatrie and abominacion to woorthip it, and we ought not to beleue in it. As this argument is very sonde and folysh, and the conclusyō detestable heresie against the holy Trinitie: So is the other agaynst the blessed Sacrament. For though þ̄ name of the blessed trinitie be not expressely in the byble, yet is there taught the thyng whiche this name Trinitie doeth signifie, that is to say, Three persons: the fater, the sone, and the holy gost, whych all three are but one God. In lyke maner we answer to their sonde argumente and folysh reason. That though this word Masse or Missa be not in all the bible, yet the thyng whych thys word Masse principally doth signifie, (that is to say, The consecracion and oblation of the very body and blond of Chyist in the blessed sacrament,) is manifestly taught by our sauyour Chyistes dede and wordes in the scripture: and therfoze we oughte to beleue it, and proue that the contrary is an horrible heresie. By lyke kinde of argument in crew forme, In thys maner. In al the whole bible from the first lyne of Genesis to the latter letter of the Apocalippes are not founde these saynges: The Masse is abhominacion. It is Idolatrie to woorthip the sacrament. Chyistes body is not in the sacrament. The sacrament is but a signe of Chyistes body. But they are agaynst the very manifest and open scripture

of the blessed sacrament.

ture, and the trew sayth of Chyestes church the pillar and the grounde of trueth and veritie. Therefore we Justlye conclude that eche of these sayinges are very detestable heresie, and who that eyther doth beleue, ether doth teach any of these, they are very execrable heretikes, & we ought not neyther any other chrysten man to beleue them.

Now forasmuch as the chese and principal thyng that I entend in thys present purpose is (for the instruction of the vnlearned and ruder sort) to set forth & to proue by moste manifest and substantiall witnes that in the blessed sacrament of the aulter is the very naturall body and bloud of our sauour Chyest verely and really, I shall therfore not only byyng in warrant and witnes sufficiently and abou dauntly for the trewth and veritie, But I shal also shewe bytelye what protes and warrantyle the heretikes vse for the mayntenaunce and defence of theyr herespe and fals hed, that the wyse and diligent reader (diligently and indifferently reading both) may deserue and see how spume and substantiall the ground and foundation is of the catholyke sayth, and how feble and false the foundation and grounde is of the falsed and heresy.

And fyrst for the grounde and profe of the holy & catholyke sayth concerning the real and very presens of the blessed body and bloud of Chyest in h holy sacramēt, we wil byyng in Thre sortes of testimonies and witnesses: that (as our saupour sayeth) in h witnes of two or thre might stand al trouth. The first are h playn scriptures which alone were (or at the lest ought to be) sufficient to a coryst mā. The seconde shalbe the auctoritie or wytnes of the general cōsels which presenteth the whole Church, from whom as from the holy spiritie of veritie, cometh and is declared the trueth in all contrauersie in matters of our saythe, vnto whom we ought to geue great honoꝝ & credyt. The thirde shalbe the testimonies of the aunciente fathers and holy writers, who shal declare not only their owne sayth and belief, but in declaring thereof shal declare also the sayth of the Church of Chyest in their tyme, which was none other then theirs. And because that h reader mighte the better perceane, that the catholyke sayth at concernig the blessed sacramente is no new inuened sayth of late yeaꝝ, but hath been the sayth of the Church sythe the tyme of h holy Apostles, as ye shal playnly perceiue, by the testimonies of these auncient and holy fathers, whom I shal so place in such order as they lyued in the Church

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from tyme to tyme notynge in the margyn the yeare of our lord, begynnyn g from the tyme of S. John Euangelist, that is to say a t h holy martyr S. Ignacius who was saint John Euangelist disciple and lerned hys sayth of hym, and so procede from tyme to tyme allegynge the holy doctozs & aunciet father of euery tyme vntil wythin foure or fife hundred yerres or litle moze of our tyme, And as for these foure or fife hundred yeares last past the heretikes themselues dooe confesse and graunt that the catholyke Church hath constantly beleued and professed, & taught the very reall pzeiens of the very naturall body & bloude of Chryst in the sacrament. And he that wil not be satisfyed wyth these three witnes, that same is not worthy the name of a Christian man, but ought to be take as an heathen Pubykan. For by these three, that is to say, by the holy scriptures, the holy general counsels, and by the holy auncient wyghters we are instructed and led in oure sayth and Chrystian maners.

And first thou shalt marke (deare and dyligente reader) that where these carnall Caphernaites and Jewes the sacramentaries, woulde make the worlde to wene that our sauour Chryste, of hys inestimable charitte thewed towarde vs in hys death and passyon had leste vnto vs in the blessed sacramente but a bare peace of bakers breade as a sygne of hys bodye (whythe in verpe dede were but a symple and a pooze meane memorial of so greace charitte) and not hys very body in dede, and therefore they doe conclude (as thei might wel if this were tye to as it is false) that it is Idolatrie to worshyppe it.

Thys doe they I say diligently teache, but all wythoute the bible, having no warrant of scripture, neither wytnes of any one general counsel or auncient holy wypters of the Church, but woulde haue the worlde beleue them for the bare worship of theire worshipfull wordes: but if thys wer trewe (as it is most vntrewe and false) that Chryste had leste vs in the sacramente but a bare sygne of hys bodye in bakers bread, then had the Jewes the synagoge been in better case a great deale then the Church of Chryst. For they had a moze worthier signe of Christes body the is bare bakers bread. For they had myraculous Manna, called in scripture the angels bread because it was ministered to them by angelles from God: and (as they say) the Church of Chryste hath but bare corporall bred ministered wythout miracle by the baker. But the holy a
posle

of the blessed sacrament.

apostle saint Paule proueth evidently & playnly thozowout
 (all most) the whole Epistle to the Hebrewes, that the testa-
 ment, priesthod, ministerie and sacrifice of Chryst excellith
 in perfection, the testament, priesthod, ministerie and sacri-
 fice of Moyses, for that the sacrifices & ceremonies of Moy-
 ses, were but figures, similitudes and significations of the
 only sacrifice of the newe lawe and testament: and the olde
 law had but a bare shadowe (as saynt Paule saythe) of the
 good thynges that should come thzough Chryst, whych he
 shoulde bypunge vs, and not the thynges them selues. And
 without doubt as the testament and priesthod of oure sau-
 our Chryst passed and dyd excell in perfection the olde testa-
 mente and priesthode of Moyses, so doeth the newe lawe
 Euangelicall, and sacramentes that our sauour Chryste
 taughte and instituted, excell in perfection the olde lawe
 and sacramentes that Moyses taughte the Iewes: for
 they had the vnperfecte we haue the perfect, they had the
 shadowes we haue the body, they had the figures and syg-
 nes, and we haue the thynges themselves. Lette therefore
 the Iewes and heretikes goe together, wyth their begge-
 ry and bare significations and signes. For al the figures
 are gone and passed wyth the figuratiue and imperfecte
 law and priesthod, and Chryste hath placed the veritie. In
 token whereof he at the last supper wyth hys dysciples im-
 mediately befoze he instituted the blessed sacramente, he
 firste did eate wyth hys dysciples the Paschal, whyche was
 the highest and moste excellent sacrifice of the olde lawe,
 and immediatlye vpon the eatynge hereof, he instituted the
 most blessed sacrament, Intendynge (as saynte Jerome
 sayeth) to make an ende of the carnal and Mosaicall feast,
 (whyche was celebrated in eatynge the pascall lambe) and
 the shadowe so passynge and vanyshynge awaye, to place
 in steede hereof the very pascall lambe. Therefore sayed he
 to his dysciples (as saynt Luke wyntresseth) I haue great-
 ly desired to eate thys pascall Lambe befoze that I suffer.
 Nowe thys great desire of our sauour Chryste was not so
 muche to eate the pascal lambe, the imperfecte sacrifice of
 the old law, but rather it was to ende (wyth he came to ful-
 fill the law) al the imperfect and figuratiue sacrifices, and
 to place in their steede not bare significations and baren
 figures (for such were the other,) but to place for euer the
 heritye: it selfe, as the perfection and ende of al figures,
 the most perfectest and most holy sacrifice of hys verye bo-
 dy and blood. For as Tertullian sayth: of breade he made

Super
Paschum

Luke. xxii

Tertullia
nus. iiii.
Libro. ad-
uersus.
Marcionē

A. I.

hys

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Cyprianus
Libro
de Epistolis
12. 111.

Theophylactus
in
Iohanne.

his body which he distributed to his disciples. Thys was it y he longed and desired so soze to eate with his disciples eare he shoulde suffer. furthermoze at thys hys latter supper he fulfilled also in the blessed sacramente the offyce of hys everlastyng priesthod, p̄figured (as saint Cypriane saith) in Melchisedech. For we cannot rede y he any where or any tyme els fulfilled that figurative priesthode, whose sacrifice and offering was bread and wyne, sayng at hys last supper in the blessed sacrament, wherein is offered the very body and bloud of Christ vnder the formes of breade & wyne. He hath also kept & fulfilled hys promys made to his disciples, in the sixt of S. John, promising vnto the that he woulde geue them bread whiche should be his fleshe, not a figure of his fleshe, but that same verbe fleshe whiche he woulde geue also for the life of the worlde. Nowe conso- nantly and agreablye herevnto, the holy Evangelistes Saincte Mathewe, Saincte Marke, and Saincte Luke, doe moste playnely declare howe and in what maner oure Sauoure gaue thys bread, whiche was hys verbe fleshe and bodye: and thus here we wyll bypge in oure first witness.

The first witness and profe.

Mat. xxvi.
Mar. xiiii.
Luke. xxii

The wordes of the gospel are these, reported unisormely of saynt Mathewe, saint Marke, and of saint Luke. As they were at supper he toke bread in hys hande, he blessed, he brake it, and gaue it to his disciples, sayng: Take, eate: this is my body which shalbe geuen for you, As who woulde say: Thys is the bread that I promysed to geue you which shoulde be my fleshe. And after they had supped he tooke the cuppe of Challice, and geuyng thanks, gaue it to them sayng: drinke of this al ye. For this is my bloud of the new testamente whiche shal be shed for many in the remission of synnes. Who could haue spoken moze playne in so fewe wordes, to expresse that thyng that we tooe beleue and intende to proue: that is to saye, That the sacrament whiche he gaue wyth hys hande vnto hys disciples, was hys very body: he sayd not, thys is a signe or fygure of my body, Thys is a signe or fygure of my bloud: But most plainly he sayed: Thys is my body. Thys is my bloud. If there be parabolical, or figurative sence, or meaning in these most playne wordes of Christ, and any other sence then the lxx manifestly and litterallye dooth signifye, Then shouldest thou

of the blessed sacrament.

there some worde or sentence goyng before or folowynge, expresse and declare what the meaning or sence shoulde bee. For so commonly we doe fynd in all parables and metaphorical and figurative speeches. As when he sayeth: I am the true vyne, I am the doore. In whyche sayynges he meete not that he was a materiall vyne or a materiall doore; but he meent that he might bee compared, and was like in some properitie vnto a vyne or to a doore, & thys vnderstandynge or sence the wordes that folowe doe leade vs to. For it foloweth. Lyke (sayth I. H. R. I. S. I.) as the bzaunche cannot beare fruite, of it selfe excepte it remaine in the vyne: no more can you (he sayeth) except ye abyde or dwel in me: like as the tree beareth the bzaunches and ministrereth and geueth lyfe, iuyce and power to beare fruite: so our sauoure I. H. R. I. S. I. was (and is) the strengthe not onely of the Apostles, but also of vs, and geneth and ministrereth the lyfe and grace to be synners in all good workes. In lyke sorte of the doore, whose properitie is that we enter and come oute at the doore. In thys properitie Christe was lyke vnto a doore. For he was and is the doore of saluacion, as by whose mercye and merites, all that are saued entred. Therefore to signifye thys, Christe added and sayd: If any man enter in by me, the same shall come in and out, and shal fynde pasture. Let vs now consider then the wordes that doe folowe these wordes of I. H. R. I. S. I. E: This is my body, and they shall declare vnto vs the true meaning of thys place of scripture. It foloweth immediatly, after these wordes: This is my body the which shalbe geuen for you. And of the cuppe it foloweth: which shalbe shed for many in remission of synnes. Then Christe ment and gaue to his disciples that whyche was geuen for them. And in the cup he gaue them and meant that whyche was shed for many in the remission of synnes.

Nowe it is moche certeyne that neyther was it bread that was geuen for them, but the verie naturall body of I. H. R. I. S. I. Neither was it wyne that was shed for many in remission of synnes, but the verie precious and innocent bloude of our sauour. Then he gaue them his verie naturall bodye and his verie precious bloud.

With then that Christe our sauour, the euerglasyng wyse, home of god, and the pure, and sincere treth it selfe who the Father of heauen wyl haue us to heare speaking these wordes down fro aboue: This is my deare beloued sonne

Rupertus
in Johanne
nem.

A godly treatise

✓ **Rupertus
super Jo-
hannem.**

in whome I delite heare hym. Sythe then I say that the
truth it selfe the verye sonne of G D D hathe simply and
playnely spoken these wordes of the blessed Sacramente:
This is my bodye, this is my bloude, we ought therfore as
he hathe playnely spoken them, so withoute all fygyres
 Tropes, Metaphers, Similitudes and all other craftye
quiddities and expolicions (yea peruers understandinge)
playnely and simply to receaue them, and to beleue them,
as Chyriste hathe plainely spoken them, & as the holye E-
uangelistes hathe reported them, and to heare and beleue
them and not the wycked and wyllye Heretikes, who to
mayntayne and to defende theyr indefensible and blasphe-
mous Heresye are neyther ashamed, neyther aske to
peruerste the moste holye and playne wordes of the sonne
of God.

The electe and chosen bestell of G D D, In whome
Chyriste him selfe spake, the holye apostle Saynte Paule,
a wourthy wytnes for vs, confyrmeth and ratifyeth the
same whych we haue hearde reported of the holye E-
uangelistes, as concernynge bothe the institution of the
blessed Sacrament, and also the veritye of the bodye and
bloude of Chyriste therein. This moste holye apostle is
muche worthy of credit in thys matter specially. for he tel-
leth vs none other then he receaued and learned of our
Lorde.

This same holye apostle myndinge to refoyme the vnr-
uerent receauing & misuse of the blessed sacrament among
the Corinthians, declareth the institution herof in this ma-
ner: Our lord Iesus (sayth he) the same night y he was be-
traied toke breade & gaue thanks, he brake it & said. Take
eate, this is my body which shalbe geuen for you, doe thys
in the remembraunce of me. In lyke maner after he had
supped he toke the cup, saying: This cup is the newe testa-
ment in my bloude, do this as oft as ye shall drinck herof,
in the remembraunce of me. Here we se how vniformly,
howe consonantly the holy apostle (or rather the spirite of
Chyriste) dothe declare the holy institution of the blessed sa-
crament by our saviour Chyrist, and reporteth the wordes
of Chyriste euen as the holy Euangelistes declareth without
any addition, wherof we myght iustly gather anye differ-
ence than that which the letter playnely fygnifyeth. What
is to say, that Chyriste gaue vnto his apostles at the supper
the same nyght that he was betrayed, the very same bo-
dy

of the blessed Sacrament.

dye that was geuen for them; and the verpe same bloude
 that was shed for many in remission; and was shed vpon
 the crosse to ratifie the newe testament. And besydes thys
 the appostell saynte Paule bothe sheweth the cause of the
 institution and vse of that blessed Sacrament, repositorye
 the wordes of Chyiste: doe thys in remembraunce of me,
 and also he declareth what was mente by these wordes
 of Chyist. Where I note that Chyiste sayed: doe this in the
 remembraunce of me, but he sayde not, doe thys in the
 remembraunce of my bodye, or in the remembraunce of
 my bloude, as oure vblearned Sacramentaries doe com-
 starre, but as Saynt Anselme declareth, he sayd: doe thys
 in the remembraunce of my passion that I suffered in this
 my bodye, and shedynge thys my bloude vpon the crosse
 for you. And ye Priestes doe thys, that is to saye, of bread Anselmus
 consecrate ye by the myghtye worde of myne, my bodye in
 remembrance of my passion, and remember my deathe as ofte
 as ye shall offer vp this make holpe sacrifice of my bodye
 and bloude (yet ille.) And this declaration dothe the wordes
 of Saynte Paule ratifie that doe followe immediatly:
 As ofte as ye shall (sayeth he) eate of thys breade and drinke
 of thys cuppe, y^e declare and shewe the deathe of our lord
 vntill he come into Iudgemente. The cause then of the in-
 stitucion of the blessed Sacramente is the memorie of the
 deathe and passion of Chyiste. And not that in the Sacra-
 ment should be but the memory of Chyistes bodye & bloud;
 but there is in the blessed Sacramente the verye presence
 of thys verye naturall bodye and bloude, and it is and ought
 to be consecrate, recreated, and offered vp in the church of
 Chyiste in the memorie of his passion and deathe. For what
 coulde put vs in a more perfecte and livelye remembrance of
 Chyistes passion and deathe, then to haue present the verye
 same bodye, wherein he suffered that passion and deathe.
 So in the supper of oure Lord is hadde the memorie of
 his deathe and passion, and neuertheles there is also con-
 secrate and recreated, the verye same bodye whiche dyd suf-
 fer deathe and passion. And this the holye Appostle
 Saynte Paule signifieth plainly in the wordes that fol-
 lowe. Whoso eate (sayeth he) whoso eate shall eate of thys
 breade and drinke of this cuppe vntill he be full of the
 of the bodye and bloude of oure Lord: let a man be aware
 of his sinne, hym selfe, and so let hym eate of that breade and
 drinke of that cuppe, where I doe marke that thoughte
the

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the holpe Apottle dothe call the Sacramente bzeade and
 clippe, yet he dothe not saye: whosoever shall eate bzeade
 or drynke wyne, or let a manne examyne hym selfe and
 so let hym eate bzeade and drynke wyne, but he sayd: who
 that shall eate of thys bzeade, or drynke of thys cuppe.
 And so lette hym eate of that bzeade and drynke of that
 cuppe. For he woulde not signifie by these wordes com-
 mon bare bzeade, and bare wyne, but woulde signifie
 a synguler and a spervall bzeade, and a synguler and a
 spervall wyne, whiche was the verpe bodpe and bloude
 of Ihsu. Therefore saye he of thys bzeade, and of this
 cuppe, of that bzeade, and of that cuppe. And this sence
 and meaninge he expretheth in the nexte wordes folow-
 inge: wher he sayeth: for he that eateth of that bzeade
 and drynke of that cuppe unworthely, that same shal
 be gylty of the bodpe and bloude of oure Ihsu. And
 not of the unworthely eatynge and drynkyng of bread
 and wyne, but of the unworthely receayvynge of the
 bodpe and bloude of oure Ihsu. Lette a manne
 therefore (sayeth he) examyne hym selfe: what examyna-
 cyon shoulde a manne make to eate a pece of bzeade and
 to drynke a cuppe of wyne: for the Weretykes make
 none of the blessed Sacramente: what worthynes is
 ther requyred of a Chaysten manne to eate a pece of ba-
 kers bzeade, and to drynke a cuppe of wyne: If it be
 but bakers bzeade as they saye, and common wyne: But
 undoughtedly the holpe Appostelle sheweth vs a wor-
 thy and the bette playne cause of the examynacion and
 worthynes that are requyred. For (sayeth he) he that ea-
 teth and drynke unworthely, eateth and drynke his
 owne dampnation: Not because he eateth unworthely
 bakers bzeade, But because he maketh no difference of
 oure Ihsu and a bodpe. Because he commeth as by-
 reverentely and unwelpe unto the verpe bodpe and bloud
 of Ihsu, as he woulde doe unto a pece of Ba-
 kers bzeade. In the whiche wordes Saynt Paule desla-
 reth verpe manifestly that in the Sacramente is the
 verpe natural bodpe and bloude of Ihsu. And
 not mylke bakers bzeade. And els he woulde have sayd: by
 cause he maketh no difference of oure Ihsu and a bread.
 But he playnly expretheth the cause of so greute damp-
 nacyon in the unworthely receate of the blessed Sacramente
 bycause he maketh no difference of Ihsu and a bodpe.

of the blessed Sacrament.

because (sayeth he) he putteth no difference of our Lordes body, and not of oure **I D R D E S** breade. By the sentence here of Saynt Paule, as many as receaue the blessed Sacrament as a peece of common breade (as dothe all the secte and sozte of the Sacramentaries) and vseth the holye Sacramente with no more reuerence then they woulde doe a peece of bread (as doth these blasphemous Heretickes whiche woulde make but bare bread hereof) they eate and drynke theyr owne dampnation.

And not a lytle makeih for vs y whiche Saynt Paule wyrteth in y tenth of this Epistle, where he sayeth: Is not the cuppe of benediction that we blesse, the partakynge of **I D R I S I E S** bloude, and the breade that wee breake, is it not the partakynge of the body of our Lord? he sayde not that it was the partakynge of the breade and wyne of oure **I D R D E S**, but of the bloude and body of oure **I D R D E S**. For we manye (sayeth he) are but one breade and one bodye, as manye as doe partake of one breade and one cuppe. Where the holye Appostle declareth that the whole Church of Christe is made one mysticall bodye of **I D R I S I E S** by reason that all doe receaue in the blessed Sacramente one verye bodye and one verye bloude: For yf we shoulde vnderstande a matervall loafe, and a matervall wyne, whereof the whole Church dothe partake, then muste it nedes be a wonderfull greate loafe, and a verye large cuppe that the whole mysticall bodye of **I D R I S I E S**, that is to saye the whole Church throughout the worlde shoulde partake. But verely Saynt Paule mente no one matervall loafe or breade, but one very bodye and bloude of **I D R I S I E S** in the blessed Sacramente. And this loafe (Saynt Iherome sayeth) there canne no multitude be it neuer so greate conuynge and eate vp. For though it be receaued of innumerable persones in finite tymes, yet that moste blessed bodye as it is not slayne when it is offered, so is it not consumed when it is receaued. Thou mayste here now perceaue (deare chrystian reader) by these our wordes, wherupon the saythe and Doctryne of the **I D R I S I E S**, as concernynge the blessed Sacramente is grounded: Not vpon the oppynion or Doctryne of manne, not vpon anye Erroure, or euill Custome, crepte into the church.

(1. Corin. x.)

De cena.
domini.

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Church by negligence of the clergy, as the unhamfaced lying Masters would make the worlde to wene, not vpon any false exposition or blynde gloses of holy scripture, as the contrary blasphemous herelie is, but it is fast grounded vpon the most manifest doctrine and playne fact of our saviour Chyfte testified in the most open scripture and holy worde of God receyued and obserued by the Apostles, & from their tyme herterto of the vniuersall Church of Chyist, as thou shalt heare by the testimonies of the counsels and of the holy and auncient wynters.

Mathew. Our seconde wyntes and warrante are the general counsels of the catholike and vniuersall Church of Chyfte, of whom it is wynten by Chyist in the gospel of saynte Mathew: where two or thre be gathered together in my name, I am in the myddes sayeth our sauoure Chyfte.

Mathew. And he that heareth not the Church ought to be taken as an heathen or a vniuersall. For with the Church Chyfte promysed that the holy gost the spirite of veritie shoulde remaine for euer, and teache it all verities: therfore saynte Paul calleth the Church the pyller and fronge foundasyon of trouth. The wyntes of the Church of Chyft ought to be hnto every Christian of an withoutall Credit in matters of our fath, wherein it cannot erre. The general counsels therfore which preserue by the vniuersal church, we doe place here for our seconde wyntes and profe, for the veritie of the real and very presens of the very body & blood of our sauoure Chyist in the blessed sacrament.

**Anno do-
mini. cccc
vi.** First the holy council of Ephesus where vnto were gathered together two hundred fathers for the condemnation of Nestorius herelies, who denyed that the fleshe of Chyist in the sacrament was able to geue lyfe: for he playnely affirmed Chyist to be but pure man, and therefore the fleshe of hym could geue no lyfe. Agaynst this wyth other more his herelies, first the Bishop of Alexandria, called a Synod of two hundred Bishops. This counsel was & is of great estimation and auctoritie with the Auncient fathers, in so muche that saynte Gregory allowed and approued this with the council of Nice, Constantinoble, and Calcedone, as the four gospels, whose wordes be these: As I doe receiue and hold the .iiii. Gospels, such so doe I the .iiii. councils. In this counsell it was defined that we doe receiue in the sacrament the very fleshe the which geueth lyfe.

**Anno. do-
mini. cexi.**

In the counsel whom Leo the nynt of that name called & caused to be kept in the Citie of Versellis agaynst the same pestiferous

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pestiferous heresie then by one Berengarius wickedly taught, the same heresie was viterly condemned as Placina also witnesseth.

The counsell also of Turone kept by Victor (the seconde of that name) In the whych counsel one Hildebrandus (then Archdeacon of Rome) was presydent, who with greate learned men did conuince Berengarius the Authoz of this abhominable heresie, who remayned still obstinately in thys bys detestable error. Then Nicholas the second called & summoned a counsell vnto Rome of an hundred & thirty Bishops, and set for thys Berengarius thether, and there he wpyth aduysed and expresse wordes abintred thys heresie. The forme of hys abiuracyn, ye maye reade in y^e Decrees, the seconde distynctyon. We consecrat. Yet after thys he fell shortly after (not to that heresye) but vnto the heresie that Luther doeth holde, affirmyng that in the sacramente of the Altar wpyth the reall presence of Chyestes bodye, there is also the substaunce of bread & yll remaynyng.

Then was there a counsell called vnto the Citie of Rome by Gregory the. vii. wherunto also came Berengarius, and openly reuoked thys his heresie as Sabellus witnesseth in hys thirde booke, the. ix. Eneados.

Finally the counsell of Basill, and also the counsell of Constance (whom I doe passe ouer) byd most openlye condemn thys heresie, Thus many counsels dooe witness the sayth and Catholyke doctryne of the Church of Christ concernyng the blessed Sacrament, and condemneth the contrary opinion for damnable heresie. Where the sacramentaries can shewe no one councel, wherein eyther the doctryne was allowed, either our faith was condemned. But thys our faith hath contynned constantly and firmly in the Church sith the Apostels tyme, as shal appere by these witnesseth that folowe.

The thirde witnesseth.

Nowe sozasmuche as the holy wpyters who are deade and gone many yeres passed, can nowe not be Justely suspected to fauour specially any parte sayyng the onely liuely trueth, they oughte therefore of reason to bee taken and credited, as to geue most weighty, euident, and true testimony in the matters of our faith, speciallye suche as God hath declared, and sette forth by manye miracles both in theyr lyfe and after their death, to haue been hys

A. i.

saythfull

Anno domini. m. c. lxx.

Anno domini. m. c. lxx.

Anno domini. m. c. lxx.

Anno domini. m. c. lxx.

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saythfull electe and true seruauntes in their holy lyfe and conuersacyon. I shall therefore (as I promysed) alleage and bypunge forth here of a greate multitude of holy fathers and aunciente wyrters, some, and of a greate number of places, sette forth a fewe, that the reader maye see and perceiue what the sayth was and hath been concerning the blessed Sacramēt in the holy **A P O S T L E** of **A B R A H A M** in the tyme of these Aunciente and holye fathers. For suche sayth as they receyued of the **A P O S T L E**, suche taughte they in their tyme, and suche they commended and deliuered by their wyrtinges vnto suche as shoulde come after them. And therefore we maye perfectlye see by the testymonies of them what hath byn the sayth of the Church of Chryst concerning this holy Sacramente syth the tyme of the holy Apostles.

**Anno do-
mini. cxi,** First I begin at Ignacius the Martir of Chryste the disciple of Saincte John Euangelist, who receyued his sayth of hym, and was the thirde Bishoppe of Antioche after Saict Peter. He in his Epistle that he wrote to the Romaynes moste deuoutlye testifieth and wyrteth of the blessed Sacramente in this maner: I wyll not eate corruptible meate, I desyre not the voluptuousnesse of this worlde, but I desire the bread of **G O D**, the bred celestiallye, the bred of life, whiche is the fleshe of **J E S U A B R A H A M**, the sonne of the lyving **G O D**, the whiche was bozne of the seide of Dauid, and Abraham, in the latter tyme, and I desyre the drinke whiche is his blood. Therefore he exhorteth the Ephelians in this wyse: make you haste (sayeth he) to appoche ofte tymes vnto the Sacramente of the Aulter, the glozpe of **G O D**, for when that is oft frequented, then are the powers of Satan expelled. And in the ende of the same Epistle: Breaking the bread the whiche is the medicine of mortallitee, the triacle, not of the dying but of the lyving in God by **J E S U S** Chryste.

Here I myghte place the testimony also of Marciallis the Apostle of the Aquitanes in his Epistle ad Burdigalenses the thyrde Chapiter.

**Anno do-
mini. lxx** The testimony also of Anacletus the holpe Mar-
tir in his first Epistle ad omnes ecclesias.

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The testimonie of Alexander the Martir in his firste Epistle ad omnes ecclesias, Anno domini. cxx.

The testimony of Telesphorns the Martir, In decre- tis Telesphori. Anno domini. cxx.

The testimonye also of Iustinus the Martir in hys seconde appologie ad Anthonium primum pro Christianis. Anno domini. c.

These maye the learned reade in these places whom I leane here auoydng prolixitie. Anno domini. cxx.

The nexte is Irineus in hys fourth booke that he wryteth agaynst heresyes, where he hath these playn wordes: When the Chalycr or cuppe mingled with water and wyne, and the bread broken receiueth the woorde of God, it is made the blessed Sacramente of the bodye and bloud of I H R J S I E, of the whyche the substance of our fleshe increaseth and consisteth. Howe can they then deny that the fleshe is partaker of the gifte of God whyche is euerlastyng lyfe, sith that it is noryshed wyth the bloud and bodye of I H R J S I E, and is made the member of the same, as the Apostell sayeth in the Epistle to the Ephesiens: For we be members of hys bodye and of hys fleshe and bones. Not speakyng these thynges of the spirituall or inuisible man. For the spirite hath neyther fleshe neyther bones, but speakyng of the connectyon and dysposicion of the naturall body, the whyche consisteth of fleshe and bones, the whyche naturall dysposicion of the bodye is fedde and increased wyth the cuppe, whyche is his bloud, and wyth the bread whyche is hys bodye.

Tertulyan is oure nexte wytnesse, who wryteth in hys booke intituled de resurrectione carnis, in this sorte: Nowe lette vs see and beholde the forme and bewte of a Christian manne, what and howe great prerogatyue hath thys oure scaple and fylthye fleshe wyth G D W: Althoughe that thys were dygnitie ynough, there canne no soule at all attayne health or saluacion excepte that (whyles that it is in fleshe) it beleue or receyue the sayth: The fleshe is so necessarye a thyng of oure saluacyon, when the soule of the fleshe is knyt to G D W, it is the fleshe that maketh that the soule maye bee so knytte. For the fleshe is washed, that the soule maye bee purifyed. The fleshe is annoynted that y soul might be consecrated

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The fleshe is signed that the soule may be strengthened. The fleshe is shadowed with layinge on of handes, that the soule myghte be illumined with the holye goste. The fleshe eateth the bode and bloude of Christ, that the soule might be fedde with god. And bycause that saynte Cipryane the blessed Martyr was so diligent a reader of Tertulliane, I place hym nexte, who wyrteth in his Sermon that he maketh of the supper of oure Lorde, in this maner.

Trinodo:
mir. l. cc. ii.

Oure Lorde Christe (whose bode we doe touche) is breade, that thys breade maye be geuen vnto vs we praye daylie, leaste we that are in Christe and receaue the Sacrament of the Aulter daylye, as the meate of oure saluacion, by meane of anye greate offence abstayning, being forbydden from the heauenlye breade, we shoulde be separated in dede from the body of Christe. He preachynge and monythyng vs: I am the breade of life that came from heauen; yf anye eate of thys breade, the same shall liue euer. The breade that I wyll geue it is my fleshe for the lyfe of the worlde: therfore when he sayeth that he shall liue for euer yf he eate of thys breade, it is manyfeste and playne that they shall lyue, whiche touche hys bode and receaue the Sacramente of the Aulter after the maner of Communion.

cc. lxxii.

Myghte hita thys tyme was Pope Pontianus, who wyrteth plainly for the veritye of the Sacramente, In Epistola ad Succerham de non verandis sacerdotibus.

cc. lxx.

Dionisius Alexandrinus, an excellent learned manne witnesseth wyth vs also in hys fyfte booke, De baptisinate.

cc. lxxi.

Origene whose workes are comenly had, in the. vii. Homely he wyrteth vpon the. iiii. booke of Moyses Nymery, sayeth: Those thynges which befoze tyme wer done in fygure, now are they accomplished in the verity and in dede: befoze Baptisme was in the sea and in the cloude, but nowe the regeneration is in verye dede, in water and in the holy ghost. Then was Manna & meate as in fygure, but nowe the fleshe of the word of God is in dede, verye meate, as he hym selfe sayth: My fleshe is verye meate, and my bloude is verye drynke. By these hys wordes we maye perceaue that the Jewes had the fygure, but we Christians haue nowe the thyng it selfe, that is, the very bode and bloude in verye dede.

About

of the blessed sacrament.

Aboute that time was Arnobius, and who that will Anno chxi
maye reade hym vpon the. lxxx. and the. cx. Psalmes. An. ccc.

Iuuenius the christian Poet, in hys verses wyrteth ccc. xxx.
these plaine wordes of Chryste. As sone as he had spoken
he (wyth his owne handes) brake the breade, and geuynge
thankes, he taughte and tolde hys Dysciples that he gaue
hys owne p[ro]pper bodye. And when he toke the cuppe
repleate wyth wyne, he sanctified it (geuynge thankes)
and gaue it, and taughte them also that he hadde deuised
vnto them hys p[re]cious bloude, and sayde: Thys bloude
shall remit the synne of the people. Drinke it and beleue
nowe these true and vnfaigned wordes.

Please out here Eusebius Pamphilus, Byshop of ccc. xx.
Cesaria, & Eusebius Emisenus, who gyueth very plain
wytnes in thys matter, and wrote in the yere of oure lord ccc. l.
the one. ccc. xx. the other. ccc. l.

Pyllarius greatlye commended of Saynte Jerom Anno chxi.
wyrteth in hys eyght boke (de trinitate) and sayth in very An. ccc. lxxi.
manifest wordes, that Chyiste hym selfe saythe: My fleshe
is verye meate, and my bloude is verye drynke: and he
that eateth my fleshe and drynketh my bloude dwelleth in
me and I in hym. As concernynge the veritie of the fleshe
and bloude of Chyiste, there is no place lesse to doubt at,
for nowe bothe by the wordes of oure LORD & hym selfe
and also by oure saythe it is verye fleshe and bloude. And
these receaued and dronken, doth cause that we be in Chyist
and that Chyiste is in vs.

Damasus was also in the yere of oure Lorde. ccc. lxx. ccc. lxx.
he wyrteth for thys veritie: In the Epistle, ad Stephanum
Archiepiscopum.

Athanasius likewyse vpon the Epistle of Saynt Paule ccc. lxxx.
to the Corinthyans.

Saint Basill specially, De Regulis Monachorum, ccc. lxxx.
when he was demaunded of hys brethren with what feare
saythe and assercion the grace of the bodye and bloude
of Chyiste oughte to be receaued, Merely (sayeth he) the
apostell Saynt Paule teacheth vs with what feare, say-
ing: He that eateth and drynketh unworthilye, he eateth
or drynketh hys owne Iudgements, or condemnation,
not puttyng difference betwene the bodye of oure Lorde
and other common meates. But the wordes of oure sa-
uour I. H. E. I. E. teacheth vs thus, wyth sayth:
A. iii. Thys

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Thys is my bodye the whiche is geuen for manye: Doe this in the remembraunce of me.

ccc.lxxx

Gregorius Nilensis whyche was in the same time wytyng De vita Moyses, geueth counsell that we should receaue wpyth a pure and a cleane mynde the celestiaall breade, speakynge of the blessed Sacramente: whome no slowinge (sayeth he) nor tyllage haue broughte furthe, but it is breade whyche is prepared for vs withoute tyllage, and withoute anye helpe of manne. This is found slowynge from aboue vpon the earthe, for the breade that cometh from heauen (the whyche is verie meate) whyche is figured also by thys hyforye of Manna, is no spirituall or corporall thyng, for howe canne an vncorporall thyng become meate: and the thyng whych is not corporall, must needs be a verie body. And surelye the breade of thys bodye; neyther plowinge neyther tyllynge, neyther husbanded mannes woorkes haue broughte thys fourth, but an earthe remaynynge vnde-fyled. And yet was the earthe full of thys breade, wpyth the whyche the hungrye (that knoweth the mysteriouse byrthe of a byrgyn) may sone be satisfyed.

ccc.lxxx

Who that woulde dyligentlye reade Saynt Ambrose in hys fourth booke, de Sacramentis, the fourth and the v. Chapters, and the fyrste Chapter of his vi. de Sacramentis, myghte fynde authoryte ynough of the authorytie of so holye and auncient a father, and blessed Saynte and Byschoppe, myghte bee receaued, as ryghte worthelye it oughte to resounde and convince all the Caphernautes, and Sacramentaryes in the worlde. In the fourth Chapter of hys fourth booke, de Sacramentis, amonge a greete numbere of pythye sentences and proverbes he hath these wordes.

Thou wylte perhappes saye: My breade is vsuall breade, but thys breade (sayeth he) is breade before the Sacramentall wordes, but as soone as the consecration appoche, of breade is made the fleshe of **CHRIST**, and after he hath shewed the power of Goddes myghty worde, he synallye concludeth: Therefore that I maye make the aunswere, it was not the bodye of **CHRIST** before the consecration: but after the consecration (I tell the) that nowe it is the bodye of **CHRIST**, for he speaketh the worde and it is done; he is in myghte and it is created.

III. E.

Reade

of the blessed Sacrament.

Reade Theophilus Alexandrinus in the fyrste boke ccc.lxxx
of hys fyrste pascalles.

C Nowe come, we vnto Damascene, who in his fourthe boke of the Catholyke faythe, the. xliii. Chapter byngeth ccc.lxxxix.
wytnes that the breade and wyne be conuerted, is to the bodye and bloude of God, sayinge in thys wyse: As concernyng the veritie of the bodye and bloude of Chryst in the Sacramente, That bodye verely is ioyned vnto the Diuinitie, the whiche bodye he tooke of the immaculate Maryn, and not that the bodye assumed should come downe from heauen: But that the breade and wyne, are conuerted and chaunged into the bodye and bloude of G D D. Thou wylte aske the maner howe that may be, lette it suffice the to heare howe that by the holye ghoste, in a masse Godlye Maryn, he (by hym selfe and in hymselfe) receaued fleshe, and we canne saye nomore, but that the worde of G D D is true, effectuous, and omnipotent, but the manner howe it is, that is vnsearchable.

C I passe ouer here Epiphanius in Anchorata, and also ccc.lxxxix.
so Bishopus super Leuiticum, and I will place Chrysos- cccc.
tome nexte, who in hys Homely intyuled of the trea- cccc.xl.
son of Judas, speakyng of the blessed table of Chryste, sayeth these wordes.

C And nowe is he here presente that adorne that table, and the same doeth also consecrate thys table. For it is not manne that of the thynges sette before thee on the consecrate table of G D D, maketh the bodye and the bloude of Chryste, but he whiche was crucified for vs, Chryste. The wordes are spoken by the mouthe of the Priest, and the thynges set forthe before vs are consecrated by the grace of the power of G D D. Thys is (sayeth he) my bodye. And lyke as that voyce whiche sayde encrease and multiplye spoken once and yettaketh effecte at all tymes in generacion where nature is workyng: euen so thys voyce (thys is my bodye) was once spoken, and yet at all tables or alters of the Churche of I H R I S T vnto thys daye (And shall vnto Chrystes comyng) geue vnto thys sacrifice strengthe. Reade Chrysostome also in comentaries in prima Epistola ad Corinthios, capitulo. i. and Homilla tertia super primum Capitulum ad Ephesos. Et. lvi. Tota Homilla x. and lxi.

Maynt.

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cccc. xxii. **S**ainct Jerom recozdeþ with vs for the veritie of the blessed Sacrament in the comentaries vpon the Epistle of S. Paul to Tite, wyth these wordes: If it bee commaunded (saith he,) vnto the lay men that they abstayne from their wines for prayers sake, what shoulde we suppose of the Bishop, whych for hys owne synnes, and for the synnes of the people must offer vnto god vndefyled hostes? Lette vs reade the booke of the hynges, and we shal fynde that Abymilech there would not geue vnto Dauid & hys seruantes the shewe bread, before that he had knowen whether they were cleane from womens company or no: Not of harlots but of their owne wives. And vntill that he had knowen certainly that they had abstayned from the carnall copulation, he would not graunt them the bread whyche he demped them before. There is as much difference betwene the shewe bread of the temple and the body of Chryst, as is betwene the shadow and the body, the Image and the veritie, the examples or figures of the thynges to come, and the thynges whych by these examples were presygnified. And as for meeknes, pynence, lowlytie, softnes, abstinence from many, hospitalite and also benignitie, shoulde cheselye bee in a Bishop, and shoulde excell in hym aboue all the Raptie: Euen so pure chastite (as I myght say) a prestly chastenes shoulde be in hym. That he shoulde not onely abstayne hymselfe from the vncleane dede, but also his mind whyche shal consecrate the body of Chryst, shoulde bee free from the calling of hys eye, and eare of euil cogytation.

cccc. xxiii. **A**bout this tyme was Sebastian the Priest, whyche wrote very playne for the same veritie in the first booke intituled, Operis pascalis.

cccc. xxv. **S**ainct Augustine not long after hath so many places that it woulde require greaſt tyme to cite them, yet one or two places I wyll cite, because we maye learne wyth what dignite and reverence we ought to receiue the blessed Sacrament.

¶ First is ad Julianum comitem,

The mercy of our Lorde Jesus (saith he) beluynt vs from these thynges. And he graunt or geue vnto vs hymself to be eaten, whyche saied: I am the lyuely bread whyche came from heauen, and: He that eateth my flesh and drynkeh my blood hath eternall lyfe in hym selfe: but lette euery man examyne hym selfe arobyng vnto the precepte of the Apostle, before that he receiue the bodye and blood of our Lorde Jesus Chryst, and so let hym eate of that bread, and

of the blessed Sacrament.

and drynke of that cup. for he that eateth and drynkerh the body and bloud of our Lord unworthely, he eateth and drynkech it vnto hys owne Iudgement, making no difference of the body of our Lord. for when we shall receyue hym, we oughte to haue recourse vnto confession and penauince, and to discusse curiously al our actes. And if we perceyue mortall synnes in vs, we oughte speedely to make haste to washe them away by confession and penauince, leasse we lyke Judas that traytour, hiding the Deuill within vs, do perishe. The other place in hys contentmentes vpon the. ciiij. Psalme, where he sayth these wordes: vnderquyng of doubt full (sayeth he) I conuert and tourne vnto Thyng, for hym I doe seke. And here I fynde howe withoute impietie or wickednes, his forefoote is worshipped wth Godly honor, for he toke earth of earth, for fleshe is but earth: and of the fleshe of Marye he toke fleshe. And in the same fleshe he was here conuertant, and gaue vs the same fleshe to eate for our health. There is no man that eateth that fleshe but wyl first worshyp wth Godly honor. And thus is it sounde and perceyued howe the forefoote of our Lorde is honoured wth Godly honour. And not onely we doe not offende in so doinge of it, but we doe offende if we doe not so honour it.

Saint Ciriell was very nyghe to this point, who sayeth these hery playne wordes vpon the scite of Saincte Iohns Gospell: They cannot be (sayeth he) partakers, or partakers of the Life eternall, whyche hath not receyued Iesus by e immortall benediction. And agayne he sayeth: Christ is not with vs onely, but also with vs touching he sayeth by the deade, that he might shewe and declare that his body could also rayse by the deade. If then by only touching the corrupte are relaxed, and the dead rayled, how shoulde not we lyue or receyue life whiche dooe taste and eate hys fleshe? for playnly he wil reforme vnto his mortalitee such as be e partakers of him. And after a fewe wordes he sayth: for it must needs come to passe that not onely the soule of man by the body god shoulde assent vnto blessed life, but also so that this rude and earthly body by that taste e touching of liue meate as it is it selfe, shoulde be brought vnto immortallitee. Then foloweth Cyprianus, who hath these wordes in the. xiiij. collacion, the. ciiij. Chapter: wth so greafe diligence of humillitee we oughte to kepe our hearte, that we kepe alwaye this one thing stable and constant in our remembrance, that we cannot asseyne to so greafe priuilege and cleaues, althoughe that by the greafe gifte of god we

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doe all these thynges that I haue spoken on before, Yet let vs Judge oure selues muche vnworthy to communicate or receiue that holy and sacrate body. For first the maiestie of that heauenly Madona is so greate, that no man compassed aboute with thys fleyshe and fleshe, can worthely and condygnly receaue that meate, but onely of the mere and benefical gift of Gods grace.

Inno. chxi
Di. cccc. li

Reade Primarius vpon the Epistle to the Hebrewes the 1. Chapter.

cccc.

Prosperus Augustinus Episcopus, promissionum prima parte, Capitulo. lxxvii. Pro ad Anocholum Epistola xlii. Fulgentius questione prima ad Monimum answering vnto a questiō (as concerning the sacrifice of the bodye and blood of I H X I S I E) that one Monimus (a frende of hys) demanded whether it were offered onely to the father or no: vnto hym thus he sayed amonge in the same matter. Thys same (I say) spiritual edification cannot be asked better or more opportunely, the when in the sacrament of the bread and cuppe the very bodye and blood of Christ is offered vp, of hys bodye the Church: for the Cuppe that we drinke of, it is the Communion of Christes blood, and the bread that we bryteake, it is the Communion of Christes bodye.

cccc. lxxv
cccccciii.

Reade Iulianus in Psalmum. l. ix.

Reade Gregorius Magnus in primo Dialogorum, the sixte and eight Chapter.

D. cccxxii.

Iseda super Euxam Libro sexto. The Apostles therefore dyd receiue the blessed Sacrament when they had sipped, for it was necessarye the figuratyue passioner to take an ende: to be consumed, and so to appoche vnto the sacramente of the veritie of the true passion. It hath pleased the Maisters of the Church in the honoure of so greate and terrible a Sacramente, that we shoulde lyfte be strengthened with the participation of oure Lordes passion, and both inwardly and outwardly to be sanctified with the goodly and spiritual meates, and then the hungry bodye to be refreshed with the vile and earthly meates.

D. ccc
xxxv.

Againe also vpon the Epistle to the Corinthians in the first chapter: As the flesh of I H X I S I E (the which he receiued in the wombe virginall) is hys very bodye flaying for oure saluacion: euen so the bread which the Christe gaue vnto hys disciples, and to all that be elected to the eternall lyfe, the which also the Priestles daylye

of the blessed Sacrament.

doe consecrate in the Church by the mighte and power of the divinite, the which divinite fylleth the same bread, is the very body of Christ. Neether are the body that he toke in the wombe of the virgin and this bread two bodies, but they make but one very body of Christ, Insomuche that when it is broken and eaten, yet he remaineth whole alwaye. And lyke as the body put vpon the crosse, was offered by for our redemption, euen so dayly for oure healeth is offered by this bread: whythe though it seme bread, yet it is not bread, but the very body of Christ.

Reade Rabanus in his worke entituled de sacramen-
to Eucharistie.

D.ccc.lb

Then soloweth Remigius who wytyng vpon this
verse. Tu es Sacerdos in eternum secundum ordinem
Melchisedec, sayth thus: Melchisedec is by interpretation
an high Priest or kyng of rightwysnes. For he was a kyng
and a Priest, and offered by bread and wine in figure and
signification of our sacrifice the Sacrament of the Altar:
the whych sacrament is dayly made in the Church the bo-
dy and blood of our Lorde.

D.cccc.lxxx

Rupertus wytyeth in Saincte Johns gospel, after
this maner. He said precisely, this is my body that shalbe
geuen for you. And darrest thou saye that it is any other the
the body of Christ? The truerh it selfe sayth: This is my
bodye, and addeth, the whyche shall be geuen for you. And
sayest thou that it is not the same body? For if it be not the
same body, if it be not the same lynely bread & came downe
from heauen, then is it not the body that is geuen for vs?
But all men maye perceyue where thy carnal and beastly
fleshe stycketh, not perceyuing the thynges that are of god,
that is to say: because that neether the bread neether wine
hath chaunged any of the outward kyndes, therfore thou
canst not perceyue, neether wilt not, that it is herely made
the body and blood of our Lorde.

Inno chxi
St. D. cccc
lxxx.

Saincte Bernarde sayth in his Sermon de cena domini, m.c.xl.

If any of you (sayeth he) doth not feele so often so bit-
ter motions of wrath, of enuy, of lechery, and of any lyke
vice, let hym geue thanks vnto the body and blood of our
Lorde. For the power of the Sacramente woorketh in
hym.

Anselmus the Archebischoppe of Canterburie vpon the Capitulo,
Epistle of Saincte Paul to the Hebrewes hath these wordes vii.

Uti.

Then

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Then remayneth Chryste a prieste fozeuer, for there succedeth no other priesthode after his priesthode, as there did the Leviticall priesthode. But the institution of his priesthode shalbe permanent as long as the world shal last: for he offered vnto god breade and wyne for Abraham, and yet dayly doth the priestes offer vnto god breade and wyne for the helthe of the faythfull people: and the breade it selfe and wyne are made the bodye and bloude of Chyist, & remayne fozeuer, so muche that they byynge life euerlastinge vnto the worthye receauers.

1. ad Cor
rinth. ii.
Chapter.

Wrytyng vpon the fyrste to the Corynthians, he hathe very playne and many manifest wordes, for the verprie of the blessed body and bloude of Chyist in the Sacramente. This one sentence is sufficient at this presente, where expoundinge these wordes, hoc est corpus meum, he sayeth in the booke of Chyist: vnto our outward senses it semeth to be breade, but with the senses of oure mynde know you that it is my body, not any other but the selfe same in very substance that shalbe geuen to deathe on the crosse to redeme you.

m. xi.

Reade Theophilactus, vpon the xxvi. Chapter of saynt Mathew.

m. xi.

Thou must reade also Lanfrancus, bishop of Caunterbury, de veritate corporis et sanguinis Chyisti, and Guidimundus Archiepiscopus Auerlanus de veritate corporis et sanguinis domini in Eucharistia, & also Algerius Lunaecensis, And Petrus Lunaecensis, de veritate corporis et sanguinis Chyisti in Eucharistia, with a great number mo of learned and holy wryghters, within these foure hundredeth yeares last past.

m. lxxv.

Now I haue recyted for oure thirde witnes, a great nymbre of holy & auncient fathers, and of these there are many cited whose auctorities I haue not set out at length, for to auoyde prolixitie and tediousnes, and leasse thys litle treatise shoulde growe vnto a great volume: supposing herety that if these holy men, and blessed fathers testimonies and wpyntes whiche I haue set out at length, cannot perswade, it shoulde be but losse labour and vnpofitable charge to put in anye moe. Here thou seist (most chrystian reader) the sure grounde and infallible foundation, where vpon not onely thys poynt as concerninge the blessed Sacrament, but also the hole fayth Catholike is buylded and surely founded, That is to saye, fyrste the infallible truthe of Goddes sincere and holy woꝛde, moꝛe surer then hea-
uen.

of the blessed sacrament.

nen and pearthe. for as Chryſt ſayth: heauen and pearthe ſhall paſſe, but my wordes ſhall not paſſe. Secondly the very true teſtimonie and the ſayth of the Church vniuerſall, agaynſte whome the greates pates and powers of Hell ſhall not preuaile. Thirdly the teſtimonies and ſayth of ſo great a number of ſo holy ſayntes & both auncient and alſo learned wyters. Nowe iudge thou whether is moze worthy of credit eyther the playne wordes of Chryſt in ſcripture, or the wretched and detortid ſcripture, and yet nothing to the purpoſe, as thou ſhalt heare by and by. Whether the generall counſelles (who preſenteth the church) or it. or. iii. Heretikes preſentynge the ſynagoge of Sathan, and yet not agreinge amonge them ſelues: Whether ſuch a number of moſte-blessed fathers, in whome thou mighteſt well doubt. Whether they were moze comendable for theyr excellent learninge or for theyr moſt holy and blessed lyfe: whether (I ſay) theſe ſo holye and auncient fathers, whoſe doctryne is ſo vniſorme and agreeable, be moze worthy of credit, then Luther, Decolampadius, Bulinger, Tyndale, ſeyth, with all the reſte of that Sathanicall ſecte, whoſe lyfe and learninge are no moze worthy to be compared wth the lyfe and learninge of theſe blessed and auncient fathers and holye wyghters, then the lyfe of Socrates & Sardanapalus, or the learninge of Ariſtarcus and Archades. Thus muche for the profe of the very royal preſence of the very bodye and bloude of our ſauoure Chryſt in the Sacramente. And yf then the very bodye of Chryſt be verely and really in the Sacrament (as we haue here proued moſte ſtronglye, and inuinciblye) then maye we right wel conclude (as afoze) it is no idolatry to worſhypp Chryſtes preſence in the blessed Sacrament, but the duty of a chriſten man: neyther is the maſſe abhomy nation, but very holye and good. For whoſoener teacheth or beleueth that eyther the maſſe is abhominacion, or in the Sacrament is not Chryſtes bodye and bloude, and therfore oughte not to be worſhypped, euery ſuch preachinge and beſet is abhominable Heresy, and euery ſuche preacher or ſuche beleuer is a very Heretike, and curſed oute of Chryſtes catholyke church.

Nowe ſo muche as ſome myghte ſay or thynke perhaps that though we haue could and proued right wel the trueth and very faith catholyke, yet we haue not fully ſatiſfied them, for yet the comen perſwaſions and reaſons of the heretikes doth much trouble them, bycauſe theſe heretikes

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retickeſe ſaye that they haue the Scriptures, and the au-
 ryent Doctozs for them: yea, and they ſhewe very playne,
 manifeſt and naturall reaſon (as it ſemeth to the vnlearn-
 ed people) agaynſte the Catholicke trueth. For this cauſe
 I ſhall very compendiouſly ſet forth here, ſuch argumē-
 tes as they commonly bzynge, for the mayntenaunce and
 defence of theyr great Herelie, agaynſte the Catholyke
 ſaythe: where ye ſhall vnderſtande that there are three
 kyndes of argumentes and proues that they vſe. The fyrſt
 are the places of Scripture, wherof they bzynge a great
 number, to make a greate ſhewe vnto the rude people:
 whiche canne better iudge of the numbze then of the true
 vnderſtandinge of them. The ſeconde are certain testi-
 monies of the auient wrighters. The third are naturall rea-
 ſons. The Scriptures eyther are nothyng to purpoſe, ey-
 ther they are gloſed as they lyſt: the teſtimonie of the holy
 fathers they bzynge in by lumps and fragmentes, lea-
 uinge out that whiche ſhoulde open and declare the mea-
 nyng of the authoz, oz els doe they garniſhe them wth
 theyr gaye gloſes. Theyr reaſones are very vnreaſonable
 & vniue in matters of our faith, ye know right wel. They
 haue yet nowe of late practiſed another kynde of perſwa-
 ſion, to inſtruct the people: The which kynde of argumēt
 is a great deale more eſter to ſople then to make: and yet it
 is ſo ſonde, ſolyſhe and franticke, that I muche maruell
 that men wilbe ſo mad ſooles, as to be moued wth ſo bed-
 lam a proſe, hauinge ſo liſle apparance. This perſwaſion
 is theyr ſtoute bayne glorious and obſtinate death, where
 wth they wene that all the worlde woulde be won, and be-
 leue they were bleſſed ſaintes in heauen, where they in
 very dede be curſed ſoules, and dampned ſpirites in Hell.
 Theſe three kyndes of proues oz argumentes I ſhal ſo re-
 ſolue and aunſwere, that the worlde ſhall wel perceiue how
 lytle apparance and ſtrengthe is in them, and that menne
 were more then Beſtle blind, and wiſful ſolyſh, that wold
 be led by ſo ſimple and ſolyſhe perſwaſions from the true
 Catholyke ſayth of Chriſte, in to the dampnable Herelie
 and doctrine of the Denyll. I wyll not let paſſe vntou-
 ched theyr fourth perſwaſion, but ſometwhat I wyll ſay
 therof by goddes grace.

The

of the blessed sacrament.

¶ The fyfte argument or profe that the Sa-
cramentaries bringe in are thefe
Scriptures that
followe.

CIn the gospel o^r Marke, we reade: Our Lord Iesu Christ after y^e he had spoken these wordes, he was assumed o^r reſeaued in to heauen, and he ſytteth on the ryght hand of the father. In Luke the. xxi. And it came to paſſe that whilles he bleſſed them, he was taken by into heauen. In the. xxi. of Saint Mathewe: but I ſaye to you that hereafter you ſhall ſee the ſonne of man ſyttynge on the ryght hande of the power of God, and ſittynge in the cloudes of heauen. The ſyſte of the Actes: And when he had ſpoken theſe wordes, he was liſted by into heauen. And in the. vii. Saint Stephen ſayde: beholde I ſee the heauens open, and the ſonne of manne ſtanding on the ryght hand of God. And in the ryght to the Romaynes: Chryſte Ieſu whych dyed, yea and that dyd ryle againe, the whych ſytteth on the ryght hande of the father, the whyche alſo ſitteth to vs. Unto the Epheſians the ſyſte: Accordynge vnto the power of hys myght, the whiche he hathethed in Chryſte Ieſus, raiſynge hym from death, and ſyttynge hym on hys ryght hande in Heauen. Theſe places of Scripture (with manye other lyke) doe wondrously well proue the article of our Crede, where we ſaye: I beleue that he aſcended into Heauen and ſytteth on the ryght hande of God the father almyghty. And thys ſame doo we alſo beleue wth them that what though Chryſt be aſcended into heauen, and ſytteth on the ryght hande of God the father, as all theſe places doe aſſume, and we doe confeſſe and beleue: yet not one of al theſe places ſpeaketh of the bleſſed Sacramente, neyther theſe, neyther anye other place in al the whole Bible ſaith that I H I S B O D Y I S I N T H E S A C R A M E N T E. But of theſe Scriptures (whyche proue I H I S B O D Y I S I N H E A V E N) they woulde wrongfully conclude wthout all Scripture, yea, agaynſt the manifeſte Scripture, that he were not alſo in the bleſſed Sacramente: ſo that they reaſon: Chryſte is aſcended into Heauen, and there he ſitteth

Luc. xxi.
Mat. xxi

Actum. i.
Actum. b i

Roma.bitt

2a Eph. 1:

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on the right hand of god the father until his foes be made his fote stoe, that is until the day of iudgement. Therefore (saye they) he is not in the blessed Sacrament. But I wyl agree that Christ is in heauen, but I denye that he is not also in the blessed Sacrament, And I aske of them where they fynde in Scripture that if Christs body be in heauen that it is not also in the Sacrament? Therefore I graunte thee that Christ is in heauen, for that is Scripture, and an article of our sayth. But that he is not also in the sacrament that I utterly deny, for these wordes are not in al the Scripture: but are agaynst the playne wordes of Christ where he sayeth: This is my bodye. Nowe marke (good Christian reader) because these lying masters haue no Scripture to proue this, they goe about to proue it thus. It is impossible (saye they) that a naturall body should be in two places at once: but it is certeine that the body of Christ is a naturall body, therefore if it be in heauen it cannot also be in the Sacrament at once. Here thou mayst see (good reader) that al thys profe standeth vpon thys principle, It is impossible that a naturall bodye shoulde bee in two places at once.

The whiche is no principle nor place of Scripture but a principle of naturall reason, whiche in the mysteries and matters of our sayth taketh no place: for oure sayth surmounteth and passeth al reason, we answer therfore, and say: that it is possible by the power of God (vnto whom is nothing impossible) and by miracle, that one body maye be in two places at once, though it be impossible by nature or by reason. Here thou shalt note that we beleue that the very naturall body and bloud of Christ are in heauen, and neuertheles are also in the blessed Sacrament. But yet we saye not they are in heauen and in the Sacraments of one naturally, but miraculously, by the omnipotent might and power of god. As for example we beleue that Christ verely and truly raysed by Lazarus from death to a very naturall lyfe: yet we saye not that he raysed hym by againe naturally but miraculously, for lyke as by course and order of nature there can none once dead returne agayne vnto life, But so by the same course and order of nature there canne no one bodye naturall fulfille two places proportionat to that whole body at once, yet vnto the omnipotent might and power of God, who is Lord of life and death, and the maker and creator of the body, and of the place. The order of nature whych appoynted such order and course to be obserued in nature, can when it pleaseth hym by miracle bryake that order

of the blessed sacrament.

der and course, for he is not bounde vnto it. Now if we loke vpon the order and common course of nature, then is this principle true: It is impossible that one naturall body should be in two places at once: but if we consider the Almighty power of God, then is it false and untrue. Now as concerning the being of Christs body and blood in heauen, and in the blessed sacrament, and on the right hande of the father, how he is in heauen there can no man tell: and yet we beleue (as it is most certein, that there he is) so vndoubtedly he is in the blessed Sacrament though we cannot tell how, sauing that we maye verely & truly say, that as he is verely and really in heauen, aboue the course of nature, so is he verely and really in the blessed Sacrament aboue the reach of reason. For as it is aboue reason, and by miracle that his natural body should penetrate and enter the heauens, there to lye and to remayne for ever: So is it aboue reason and by miracle that his naturall body should be in heauen and in the Sacramente at once. And as we doe beleue the one though it be aboue reason, because the playne Scripture doeth witnes it, & doe not noz ought not to glose suche Scripture though it be impossible by naturall reason that a natural body should ascende into heauen, so should we beleue the other because the playne wordes of Scripture doe testifie it, though it be aboue reason that it should so be, and we ought not therfore to glose the playne Scriptures because it seemeth vnto mans reason impossible. For if we should glose alwayes suche Scriptures as seemethe to be contrary to mans reason, Then might Cerdo, Manycheus and Dissellian whych denyed that Christ had very flesh, or was verely borne, or verely suffered passion, or verely arose from death, but that he seemed to haue flesh, to be borne, to suffer, and to arise. These heritikes I say when the playne wordes of scripture are alleged vnto them agaynst their heresies, they might glose it as the sacramentaries doe. As where the gospel sayeth that the worde became flesh, they might say the Euangelists mente not so, but that Christ seemed to take flesh. If such sorte of handling the holy scripture should be suffered, and that it were lawefull to glose suche scriptures as seme agaynst reason, Then might an heritike denying any article of the faith, bee able to defende it. For with some crooked craftie glose of his owne, he would delude and make of the playnest wordes of the scripture that ye could lay agaynst his heresie. And thus shortly should we haue no article of our

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sayth but connected and bmisconfred: for all are aboue
 reason, yea if we should beleue nothing els then that which
 should seme agreeable vnto reason, we should haue no faith
 at al. for sayth is properly of such thynges as are not agre-
 able vnto reason, but of such thynges as are aboue reason.
 For eouer where they say that the body of Chryst is a na-
 tural body, it is very trewe so is it, yet remember that it is
 not only a natural and very body, but it is also glozysed,
 an heauenly, and a spirituall body, a body impassible that
 cannot suffer, an vnuortall body that cannot dye, an inui-
 sible bodye and cannot be seen, but whesoeuer & of whom it
 shal please him, yea and the glorified body of God and mā.
 What maruaille is it then if that glorified bodye of God
 the sonne, bee on the righte haunde of God the father, and
 neuerthelesse be also miraculoussye in the blessed Sacra-
 mente of the Altar, though reason cannot tell how.
 Thus shalte thou (good Christian reader) aunswere bresely
 to this their argumente when they allege these places. of
 Scripture y proueth that Chryst sitteth on the ryght hand
 of God the father: thou shalte graunte them that it is ve-
 ry trewe that there he sitteth, and when they aunswere and
 saye: Then is he not in the sacrament, deny that. for it is
 false. And when they saye howe can hys body be in heauen
 and in the Sacramente all at once? Answer, by the might
 and power of God, vnto whom is nothing impossible. And
 because that **C H R I S T** playnly sayed the Sacra-
 mente was hys bodye, I dooe beleue hym and hys holye
 word, though reason and sence saye nay, and in thys point
 I forsake all reason and witte, and truste to the infallible
 truthe of Goddes word. farder more if they will saye that
 Chryste sayed playnly vnto the Apostles, or rather to Ju-
 das, that they shoulde haue the poore allwaye with them,
 but as for hym they shoulde not haue allwaye with them,
 for he woulde departe the worlde. we graunte it very
 trewe, for he departed by death not onely from this lyfe,
 but also from furthe state of lyfe as he was in before. for
 before he was poore and indigent, neddy, subiecte to our natu-
 rall passions and penalties, as mortallite, hunger, thirst,
 heate & wearines, slepe and such other except synne: being
 in such estate he nedded the natural remedies against these,
 as meate, drynke, rest, comfort, refocillations & cherishing,
 therefore while he was in suche state amonge hys disci-
 ples, Marye Magdalen was commended for her seruise
 and dierlye done to Chryste: but in thys sorte and such poore
estate

of the blessed sacrament.

estate of this mortall life he woulde not remayne for ever, but must nedes departe by death, and chaunge that lyfe: by the glorie of his resurrection, becom vnmortall, having no nede of any tēporall or bodely subsidie or helpe. And for that cause he sayed: Ye shall haue the poore wyth you alwayes, and ye maye dooe them good when ye wyl, but ye shall not haue me in suche state. For nowe after hys resurrection as he cannot dye any more, no more canne he not nowe hunger, thurst or nede any bodely subsidie, as the poore mortal men doe. And note wel that Chryste sayd not: Ye shall neuer haue me wyth you. Neyther said he: I leaue you for ever, but he sayd I goe, and I come vnto you again: and verely so did he come agayne vnto the disciples, and was wyth them after he had spoken these wordes. But not in suche state as afore hys passion. Neyther did he say after hys resurrection that he woulde departe from them: but sayed he woulde remayne wyth them vntill the worldes ende. We aunswere then finally that Chryste departed by death from this worldly, corruptible, mortal and miserable lyfe, but he arose agayne vnto heauenly, blessed, & a vnmortall and impassible lyfe. And after such sort is he wyth hys Church in the blessed sacrament, and wyl be vntill the worldes ende: that is to say inuisible, vnmortall, and yet really and verely.

The seconde kynde of argumentes of the Sacramentaryes.

The seconde prose and kynde of argumente that these doe bring in, are certen sentences and sayinges of these holy and auncient wyrters: out of whose holy wyrtynge they haue piked out by pce meale, as it were fragmentes and patches to furdre and sette forth their fallshode. And yet are not al they able to shew and bring in any place where any of these holy fathers doe saye that in the blessed sacrament is not verely the body and bloud of Chryst, but playne contrary wise they all doe affirme very openly that in the sacrament is the very body and bloud of our sauour as we haue by very manifest testimonies shewed in our seconde prose. But because that these holy fathers dooe call and name the blessed sacrament an holy signe, a mystery, a figure, a sacrament of h body of Chryst, therfore such places of those auncient wyrters, the sacramentaryes doe bring in to proue h the sacrament is but a signe or mystery of h body of Chryst, & consequently they cōclude h there is not h body of Chryste in very dede: notwithstanding al they cānot fynd nor shew

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neither in the scriptures, neither amonge all these holye
 wytters, where the scripture or any of the fathers doe saye
 that the Sacrament is onely a signe, or a fygure onely, or
 but a signe only, or but a Sacrament or mysterie of the bo-
 dy & bloud of Chyſte. wherefore yf they coulde bynge in
 ten thousande testimonies of h holye fathers, to proue the
 Sacrament to bee a fygure, ſygne or myſterie, it ſhall no-
 thyng make for the mayntenaunce of theyr Heresie, nor
 inbefyll the true ſaythe Catholike. For it is verie true
 that the blessed Sacramente is a myſterie, a ſygne and ſy-
 gure, as the holye fathers doe ſaye, and wee affyrme the
 ſame: and yet neuertheles in this myſterie, ſigne and ſy-
 gure is contained verely and reallye, the verie natural bo-
 dy and bloude of Chyſte. Therfore theſe holye and aun-
 cyent fathers thoughte they name the Sacramente a my-
 ſterie, a ſygne, a ſygure: yet they name it not (as the Sacra-
 mentaries doe) a bare ſygure, or but a ſygure. For they co-
 ſtantly beleued (as it appeareth by theyr wygthtinges)
 that it was not onely a Sacrament and heauenlye ſygne
 or ſygure, but alſo the verie bodye and bloude of Chyſte:
 therfore they ſaye not that it is onely, or but a ſygne or ſi-
 gure, or nothyng els then a ſygne or ſygure. And therfore
 for the better vnderſtandyng hereof, thou ſhalte note
 that as Saynt Auguſtine ſaieth, a ſacramente is the token
 or ſygne of an holye thyng, and that calleth he a ſygne,
 whiche beſydes that outward forme that we ſe, cauſeth vs
 to remember ſome other thyng. As (for example) the ſa-
 cramente of baptiſme is a token of the inward waſhyng
 of the ſoule done by Chyſte. The which ghofly loction or
 waſhyng is an holye thyng, and is ſygnified by the out-
 ward forme and maner of baptiſme in water, donne by
 the miniſter in the body. Therfore whē we ſe the outward
 baptiſme of the body duely executed, then we are put in re-
 membzaunce of the ſpiritual and ghofly baptiſme, which
 Chyſte doth inuiſibly in the ſoule of h baptiſed. But now
 like as the ſacramente of baptiſme is not onely a ſygne
 or token of the ghofly baptiſme done in the ſoule, by our
 ſauour Chyſt, but in it is alſo & verely really miniſtered &
 cauſed the goſly and ſpiritual baptiſme in the ſoule (For
 the chyld duely baptiſed, receaueth not onely the outward
 Sacrament, but alſo the verie & real baptiſme of the ſoule)
 Euen ſo in the blessed Sacrament of the Aulter, the out-
 ward & viſible formes & kyndes of bread and wine are ſig-
 nes and tokens of the thyng, but yet not onely tokens or
 ſignes.

of the blessed Sacrament.

signes: but these outward formes, besydes that they doe signifye & put vs in remembraunce of other inuisible holpe things, they do also conteine verely and reallye these inuisible holy things, that they doe signifye. wherfore to vnderstand what these things are (which are signified in the blessed Sacrament, and yet are verely there) thou shalt vnderstande that the outward Sacrament, and fourmes of breade and wine, doe signifye vnto vs, firste the vnion of all the members of the mysticall bodye of Christe (that is to saye) the holy church, vnto one head herof, Christ, in one sayth and baptisme, and euery member vnto other, in charitie: and that very aptlie. foz (as Saint Augustine sayeth) like as of many graynes of whete is made but one loafe, & of many grapes ynneth one liquoz of wine, so of manye distincte persones of christen men and women, ariseth and is made one mysticall body & church of Christe. And this vnion vnto Christ is not onely and barely signified by this holy Sacrament, but is also increased and augmented by the worthie receauer of the same.

The firste
significaci
on of the
sacrament
Augustine
super Iho

And that expressed the appostle Saint Paule. where he saied: we many are but one breade, and one body, as manye as doe pertake of one breade and one cuppe. foz verely we receauinge one Sacramente of the bodye and bloude of Christ, we doe protest that we retaine and holde one sayth and one charitie: yea and if we pertake (that is to saye) yf we worthely receaue that one bread Christ, and drinke of that one cup of his bloude, then is also augmented and increased in vs that spirituall vnion, and goosly blood, and we are loyned and knit moze nere, and moze fast vnto him & his members. foz by the worthy reeat of this one bread and one cuppe, there increaseth in vs saythe and charite, with al kynde of grace and nurture: But if we eate of this one breade, and drinke of thys one cuppe, and be not one with Christe and his members, foz lacke of eyther saythe or charitie, then though (as Sainte Augustine saie) we eate carnally, and visibly with our tethe the Sacramente of the bodye and bloude of Christe, yet we take not the Sacrament foz our goosly profit, but as a testimony against vs: foz though we receaue in the Sacrament sacramental-ly the very body and blood of Christ: yet so effectuous and holy a Sacrament worketh not in vs that which it signifyeth, that is to saie the ghostely communion, and vnion of Christe vnto vs, and of vs vnto him and his members.

1. Copin. r.

This

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Thys is one holy sygnification of the blessed Sacrament. And besides this, for as much as our sauiour Chyriste is become by hys blessed incarnation, death and passion, the very gostly foode of our soules, beyng the liuely breade, that came from heauen, his fleshe our gostly meate, hys bloud our spirituall drynke, the Sacrament in the forme of breade and wyne doth also very aptly and most plainly sygnifye to vs, and put vs in remembraunce and memozye of that bodye and bloude, whiche is our gostly foode: that as oft as we doe se the outward Sacramente, in the formes of breade and wyne, with our bodely eyes, we myght with our inner eyes of our sayth acknowledge therein, the blessed reall bodye of our heauenly breade, & gostly foode, the very bodye and bloude of our sauiour Chyriste: whyche sayd, I am the lyuely breade that came from heauen. And my fleshe is very meate, and my bloude is verye drynke. Thys is the seconde sygnification of the blessed Sacramente: and therfore maye it be called a sygne, or signification of the bodye and bloude of Chyrist. Mozeouer the blessed Sacrament vnder onely the forme of breade, though it sygnifye and principally it signifieth the bodye of Chyrist, yet verely it conteyneth vnder that one forme, both the bodye, the bloud, the soule, and godhead of Chyrist, euen as much as it doth vnder bothe the formes of breade and wyne, and no lesse: In lyke sorte the Sacrament vnder the forme of wyne, though it sygnifye and principally it signifieth vnto vs the bloude of Chyriste, yet vnder that one forme is verely and really conteyned, not onely the very bloude of Chyriste, but also hys very fleshe, soule and godhead also: euen as muche and no lesse is conteyned vnder that one forme, as vnder bothe the formes of breade and wyne. Therfore as muche receaue they that receaue the Sacrament in eyther of the formes alone, as they doe that receaue in both the formes. Yet for as muche as our sauiour Chyriste instituted this blessed Sacramente as a most holy & synguler sacrifice in the church, in a speciall memozye of hys deathe and passion, wherin his most precious bloude, moste paynfullye was deuoyded, and shedde out of hys moste pure and innocent bodye, and most longynge heart for our redemption, the two distinct formes in the Sacramente, doe moze expyressly sygnifye to vs the maner of Chyristes deathe and passion, then either of them alone. Therfore the Sacramente hath for the thyrde sygnification, the passion and deathe, of our sauiour

of the blessed Sacrament.

sauioure Chryste: wherefore we are put in a lyuelye, and
 verye expresse memorye spyrituallye at masse, when the
 blessed Sacramente is lyfted vp at eleuacion fyrst in the
 forme of bread, after by & by, in the forme of wyne, for the
 eleuacion and lifting vp of the blessed Sacrament, vnder
 those two distincte formes in the blessed Sacryfice of the
 Masse, doothe signify vnto vs the eleuacion of oure sa-
 uioure Chryste on highe on the crosse, where he offered vp
 our Raunsome and redemption bys most pcepyous body
 and bloude, in a most swete sacryfice, the bloude deuyded
 and shed moste plentifully, and paynefullye in remission
 of synnes, and to ratifie the newe testamente. Thus maist
 thou (good Chyistian reader) vnderstande that the moste
 blessed Sacrament of the Altar is a signe, a fygure, a sig-
 nificacion of sacramente of the mysticall body of Chryst, of
 bys death and passyon, and also of bys verye naturall bodye
 and blood. And for thys cause the aunciente wyriters and
 holy fathers did call it a signe and a fygure. But nowe be-
 cause that the blessed sacrament doth not onely signifie, but
 also it doth conteyne verely and really the verye naturall
 body and blood of Chryst, Therfore the holy and auncient
 wyriters, though they doe cal the sacramēt a signe or fygure,
 yet they neuer call it onely a fygure or but a bare signe of
 body of Chryste. We answere therfore that where they cal
 the sacrament a fygure or signe, we graunt no lesse, but yet
 not onely or but a signe. For none of them so sayeth. For
 though the blessed sacramente be a visibyle token and signe
 of the inuisibyle body and blood of **C H R I S T**, yet
 vnder those visibyle and outwarde formes is verely and re-
 allye conteyned the verye naturall bodye and blood of
C H R I S T inuisibly. I saye Inuisibly, because that
 they are not seen in theyr owne fourmes of fleshy and blood,
 yet verely and really they are there, as I haue sayed. Ther-
 fore it is no Idolatrye (as the blasphemous Sacramenta-
 ries falsly doe lye) to adoze and worshippe the blessed sacra-
 mente. For we worshippe not the outwarde formes of bread
 and wyne, but the verye body and blood of **C H R I S T**
 therein verely presente, vnto whom is annexed indissola-
 bly the very Godhead.

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The third kinde of their argumentes.

These vnreasonable blasphemers of the blessed sacrament, doe reason firste in thys sorte agaynste the veritie of Chyestes reall pzelesce in the blessed sacramente.

We reade (saye they) that God in the begynnyng made mankynde to his likenes, but we neuer reade that manne coulde make God, how can the priest then make Chyeste hym selfe or Chyestes body and bloud? for where his body and bloud is, there is he hym selfe also.

Secondly they reason.

If Chyestes very naturall body, and bloud, were in the sacrament, then shoulde we seale hys bones, and taste hys bloud and fleshe in our mouth: but we fele neyther bones bloud nor fleshe, but bare bread, therefore it is but bread.

Thirdly.

If Chyeste were in the sacrament, then woulde not he suffer men so vily to vse hys blessed body and bloud as they doe (& haue done) of late, as to burne it, to teare it, to geue it to dogges, to treade it vnder their fete, &c. He woulde thewe some toke or miracle of hys pzelesce. If he did so it woulde feare them so to doe, and make other to beleue therin more constantly, and to dye the rather in that sayth so confirmed with miracles. As these on the other side doe die for the contrary.

An answer to the first reason.

These lying maisters cannot but folowe their father the first lyer, and with lying, defame (though they cannot neyther neuer shal deface) the strong and sure foundacyon and the pillar of trueth, the holy Church. And because they woulde make their false heresie appeare reasonable, therefore they woulde with a lie of their owne forgeing, make men wene that the Church dyd teache, that the Priest dyd make god and Chyeste, and his body and bloud in the holy sacrament. The whych thing is a greates absurditie, inconueniente, incredible and impossible, and a verie false heresie. And therefore was neuer taught of the church of Chyeste, but is of these heretickes newly inuented to flander the spouse of Chyeste. For the Church Catholike neuer taught, neyther both teache that the Priest doth make neyther God, neyther Chyest, neyther the body and bloud, neyther the sacramente. But it is Chyeste himselfe that doeth make hys owne body and bloud to bee presente there, and theweh (as Chrysostome sayth) the myght and power of hys omnipotent and almyghtie worde, whych is spoken

Chrysost
in Capitu
lo ad He
brues.

of the blessed Sacrament.

Spoken by the Priest as of the minister (and not maker) of the Sacrament. As saint Ambrose sayth: the wordes be spoken by the mouth of the minister, but the thynges are consecrate by the power and grace of God. For though the Priest doe baptise, yet he neither maketh baptisme neither purgeth the soule, neither geueth y^e holy gost, but as a minister appointed of God and holy Church, executeth the ministerie of baptisme as he doth of the other Sacramentes, but it is Christ hymselfe that worketh the purgacion of the soule, and geueth the holy gost: and it is he that baptiseth as saint John witnesseth. We answer therfore, firste that they doe vnto hamfally helpe the Church, for there is no luche doctrine taught that the Priest doth make the bodye of Christ or God. *sc.* But that the Priest doeth in this Sacrament as he doth in baptisme, and in the other Sacramentes, where he onely vbleth as minister, the auctoritie & wordes of Christ, executing the ministerie and outwarde ministracion, and our sauour Christ according to his promise doth worke the very effecte of the Sacramente. The Priest washeth the body in the font, Christe washeth the same tyme the soule. The Priest speaketh the wordes of absolution, Christ absolureth. The Priest speaketh y^e wordes of consecration in the person of Christ, and Christ hymselfe maketh miraculously his very body and bloud to be present in the Sacramente after an vnspokeable maner, yet hereby and really.

Ambrosius de Sacramentis

Answeere to the seconde reason.

By this Iew the reason we maye well perceyue wher vnto these heretikes woulde haue brought al the worlde, for plainly vnder the coloure of the bare name of onelye faith, they woulde haue craftely conueied awaye all faith, and vnder the pretence of Scripture, they woulde (at the length) haue subuerted all the Scripture, and haue placed in the stede of faith, fayse reasons: and for the Scripture their heretical doctrine, and haue made Scripture (with their glossing) obeyed and serued their detestable heresie, & the faith to haue taken such as reason and mans senses and wit woulde haue suffered. For these manner of men as they themselves be vntrue and vntrue vnto god and man, so woulde they trust neither god neither man without witness. And where the temporal king hath no witness in his writing but hymself, and is so easily reuocable: yet the king of al kinges & immortall God writing this veritie in perpeplayne wordes, these men will not beleue him withoute wit-

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nes, yea suche witnes as they luste to credit. For byrnyng we
in neuer so playne testimony of the worde of God, neuer so
great witnes of the holy Church, neuer so many of the ho-
lye ancient wyrters, yet all these can haue no credence w-
out we byrnyng in blynd reason, sensible sight, fumbling, or
fealyng, touchyng, or tastyng. Thys is the holpe doctryne
that these worthypfull doctozs and excreable heretyckes do
teach the rude people. And where Saynct Paul traueled
and laboured wyth all wysedome and wyrt, wyth muche
woyting and preachyng (all that euer he coulde) to byrnyng
the witt and sence of man vnto the obeyence of fayth, to
doe Christ seruice: these frantike fonde felowes teache,
that we shoulde geue no credence as concernyng the miste-
ryes of the blessed Sacrament, but only where reason and
braskly sence wyll geue leane. So muste holy fayth obeye
reason and braskly senses, to doe serupre vnto the Dewyll.
And verely true seruice to Sathā do al they that rather will
credit an hereticke because he byrnyeth reaso to h maynte-
nauce of heresie, the gods own word by fayth, because it is a
boue reason, for the mayntenance of the truth. A true
faythfull Christian man oughte to credit moze the onely
worde of God, then his owne selfe, hys owne reason, syght,
fealyng or any other sence (for these maye be discreyued and
be oft tymes) yea moze then heauen and earth and all the
creatures in them: For gods trueth is aboue all these. And
true fayth leneth vnto the onely trueth of the worde of god,
and doth aske no witnes of any creature. For the hygh and
great merit of fayth standeth in that it cleaueth fast vnto
gods trueth and holy wooorde for it selfe sake, and loketh for
no trial or witnes of reason: and wil credit (in the doctrine
of Christ) the worde of God aboue al witt and reason, yea
aboue hys owne fealyng, seing, touchyng, tastyng and a-
boue Angels and all other creatures, wherein the faythfull
Christen man most highly doth prayse and please god. For
the lesse wytnes and profe we require, the moze credit is ge-
uen vnto hym whom we so credit. Euen so the lesse wytnes
we haue in matters of fayth, the moze is our fayth and cre-
dit that we geue vnto god. And contrary wyle the moze try-
all we haue of our fayth, the lesse is our fayth and the me-
rit hereof. And where we wyll not beleue withoute witnes
of our own reaso and senses, there is no fayth, but vnbelyef,
yea if it be in matters taught vs in the worde of God or ho-
ly Church, the is dampnable. For in so doing we doe not
saufesse Gods trueth, but deny hym to bee true. And conse-
quentlye

of the blessed Sacrament.

quently saye that he is vntrue. And where we dooe truste more to oure owne wit, senses and reason then the woordes of God, and wyll not beelue it because that we see it not or touche it not, though the Scriptures teacheth vs the thyng playnly: then doe we preferre and beelue better our wytte, senses and reason, then we doe goddes holy trueth: yea then God hymselfe, whyche is a greate dishonour vnto God.

And herelye suche as wyll see ere they beelue, shall not haue that blessing that oure sauoure Chyste promysed to all such, as shoulde beelue, and not desyre to se. And see wyth Thomas Didymus. But suche beeluely vnbeleuers shalbe cursed wyth the wicked Infidels and Turkes, whyche vnderoughtedlye woulde sone beelue, if we coulde proue oure saythe by reason and experyence. fynallye we aunswere thys vnrasonable reason in matters of oure sayth, that though we feele not, neyther see, neyther taste not the body, fleshe and bones of Chyste, yet maye the verye body, bloud and bones (and be herelye also) in the blessed Sacramente. for that bodye of I H R J S I C is nowe glorified, and is inuisible and vntouchable: but what, when and where, our sauoure Chyste wyl. what maruell we at it: for that bodye (becyng yet mortall and passible) was (when I H R J S I C would) inuisible, as when he passed throughte the Iewes, both at Nazareth when they would haue throwne him downe the hill, and also in the temple when they would haue stoned hym. Also he appered in a strange and a glozuous countenaunce when he was transfigured.

Luke. iiii.

John. viii.

Math. xvi

Luke. xxi

Neyther coulde the two disciples goyng to Emans haue knowen hym but when he woulde: wherefore it foloweth not that though he bee in the Sacrament, that therfore we shoulde seale hym, or see his bodye and fleshe, as we dooe se, se and taste mortall and corruptible fleshe. for he is in the blessed Sacramente to feade vs, not as dooth the corruptible breade the mortall bodye, to satisfye the voluptuous pleasure herof, and to bee consumed and turned into oure fleshe, but to bee the fode and meate of oure soules throughte saythe and charitie: and is vnder the fourmes of breade and wyne to signifye to the outward eye, the inuisible presence of thys spirituall and godly fode and celestiall breade Chyste, whose bodye is hidden vnder

P. ii.

those

A godly treatise

those kindes, and not seen in the perfit forme: and therefore
is there geuen a greate place vnto sayth, and these putteth
awaye from vs by these formes (as Sainct Ambrose and
Theophilacte say) when we shoulde receyue it, all horrible
feare and dyed to eate rawe fleshe and bloud.

¶ To the thirde reason.

The thirde reason declareth that suche sorte of reasons
against the faith, are much like vnto the vnfaithful Iewes,
who euer cryed vpon Christ for miracles and for wonders,
& yet when our sauiour shewed many miracles & wrought
many wonders they beleued neuer the more, but abode ob-
stinate still in their vnbelefe, and misconstrued the miracles
of Christ, and ascribed thē to the deuill, eue so these Jewissh
and peuishe people, they crye oute for miracles: And where
there hath been very many shewed in sundrye places of
christendome, reported of Sainct Ciprian, of Sainct Am-
brose, and of other auncient writers, yea and many don of
late yeres, whose playne & most euident proues remaine
yet to be seen of all the worlde, yet if the people shoulde see
them they woulde rather ascribe them to the deuill (as they
haue done manifest miracles don here in England) rather
then they woulde forsake their heresies & beleue the saithe
Catholike. Why doe not these murmuring & vnfaithfull
mutterers aske and call for miracles to proue the other ar-
ticles of their sayth? For the other haue ben also in doubt
and haue ben impugned and reasoned agaynst, by blasphemous
heretickes, and are not beleued of Infidels & Turkes
because they be aboue reason. If we shoulde doubt in the
Articles of our sayth because that heretickes and Infidels
haue taught the contrary, and misused the Scriptures and
the Sacramentes, God yet sufferynge such great blasphemy
and dishonour withoute plage or miracle, then myghte we
dought whether Christ were the sonne of God or no. For
what a greate number of turkes and heretickes haue and
doe denye him and blaspheme hym, and yet God sheweth
no notable miracle neither to conuert them, neyther to esta-
blish vs in our sayth. For why? Thys our sayth hath been
sufficiently proued alreedy by the miracles of Christ and of
his Apostles, and other holy sainctes, and we haue both the
Scriptures and the holy gost in the Church that doth teach
vs al trueth and verities. What merueille is it that our sa-
uiour Christ doth suffer so great dishonour of infidels and
blasphemous heretickes vnto his very body in the blessed
sacrament? For he yet beyng moztall and passible doth suffer
bys

of the blessed Sacrament.

hys body and bloud to be as euill intreated and handled as the malice of the Jewes could deuise, yet he plagued not the miraculously by and by, but suffred the soz that tyme. It is no wonder though he suffer now hys body and bloud to be misused being impassible and immortal, and cannot suffer o2 sele any paynes o2 bodely harmes, though the Jewes the Sacramentaries show al y mischief and malice they cane vnto the Sacrament, prouoking & tempting gods Justice to plague the. Therefore finally we answere that lyke as our sauour Christ suffred himself to be crucified, and so remained vpon the crosse most paynesfullye vntill death soz sure redemption, and would not come downe miraculously fro the crosse (though he was able so to haue done) at the gret blasphemous crynges of the Jewes to come downe by miracle, that they myght beleue that he was the sonne of god, and yet was he the very sonne of god though he shewed no token then to them at their pleasures: Euen so though our sauour Christ shewed no miracle soz the reall presence of hys blessed body in the holy Sacrament at the pleasure of such peuishe and vnfaithfull people, to confounde the blasphemie of heretickes, yet is he neuerthelesse in the holy sacrament verely and really. Noz as he ascended the crosse not to worke miracles noz to come miraculously downe at the pleasure of the blasphemous Jewes, but to dye thereon soz our redemption: euen so he is verely in the sacramente, not to worke miracles at the pleasure of the vnfaithfull people, but to be the godly fode and heauenly bread of the true and faithfull folke.

¶ To their fourth kynde of argumentes.

Soz as much as the obstinacy of thes heretickes & the craft of their master the deuill is such, that where they are openly confuted and confounded and theyr hereticall blasphemie & blasphemous heresie detected & confuted by verry learning and the infallible trneth of the word of God, yet as men wedded vnto wickednes, and bent to dye in y chief thes false Apostles by y subtille suggestion of Sathan (who taketh vps hym subtille sometymes the shape of an angel of light) would now make al the world wene y suche leude losels & shamefull lyers because they burne boldly & dye desperatly, were now neuer made martires. Therefore where the scriptures wish at their desozted and false gloses wil not saue noz helpe to farder there falsehode, neither y testimonies of y holy auncient fathers wil make nothing soz the mayntenance of their heresie, and al their velle reasons

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sons wyll not be worth a pygge in matters of sayth, which
 transcend al reaso & wit. Now, beyng therfore by iustice lawes
 cast & cōdemned to burne for their obstinate heresie, they go
 about wth a subtil sort of suffering of death, furnished and set
 forth wth fayned holy grauntie, dissembled mirth, pretended
 charitie, & paynted pacie, to perswade y^e ignorant & vnstable
 people y^e it were y^e only heretie & tructh for y^e whych they se
 these synful liners & wicked heretikes (iustly condēned) yet
 obstynatly dyppa to make y^e better thow vnto y^e world, they
 brag & they boast therein, as though they were persecuted for
 y^e tructh, and died like martirs of x^piste. That (as, S. Au
 gustine sayth) beyng couered & coloured wth that cloke, they
 might stele y^e soner, & wth more ease. For thei are very rauening
 wolues, & dye not of charitie but of pryde & vainglorie. Now
 because it is no smal matter to dash y^e death earnestly wthout
 feare, & to playe wth hote burning fyre & to kepe pacience, the
 whiche if any of these heretikes y^e deuils deare darlynges
 could craftely doe, the would be thynke, y^e game were hys.
 Therfore y^e deuyl wth al his deuils bestirreth him to set out &
 to furnysh such persons y^e he hath appointed to play y^e pageant,
 to decke the, & dresse the in their diuises & vestures in their
 clokes & colours of siple thepe skyns. (For al is but dissimu
 lacio) least any part of y^e woluthy thyn, eares as talle appere
 any where vpo y^e skaffold of this their dissimulation. For if
 y^e he spide oxe (as it is very ofte) thenis their worthip lost,
 and the deuyl disappointed of hys purpose. Therfore he first
 sendeth to such as are iustly by y^e lawes cōdemned to y^e fier
 for their heresie obstynatly & stouly defened, some of y^e blest
 sed brotherhed as his ministers & messengers vnto y^e pryde
 where they, wth high laude & cōmedacions, wth al prayse & glo
 rious wordes to extolle the solithe obstinate wretche of his
 stoutnes & high grace & knowledge of gods tructh (as they
 terme it, which is in dede ranke heresie) y^e y^e sonde, fransike
 vain glorious sole wth such swete wordes, great glorie & high
 prayse wereth eue hery mad for vain glorie & inward de
 light herin. The wth other giftes, good chere, & cherishinges
 (for they wyl spare for no cost) he is sone animated & so en
 coraged y^e lyke a beete in adina, he feareth not to fry. For he
 is brought (by trich meanes) into such a solish paradise, y^e he
 thinkes verely himself to light, y^e he shall lye out of y^e fyre in
 to gods hold: wher in very dede dying an obstinat heretike
 he lepech like a flounder out of y^e fryng pan of tēporal death
 into y^e perpetual & ynquētable fier of gods iustice. A he be
 putte y^e on (though he is thackly weare it wel) y^e visure of y^e pre
 cised pacie, & y^e must be coloured wth dissembled mirth and
 laughter

of the blessed sacrament.

laughter fro þ teth outward, to make þ worlde wene y of a
godly fortitude he feareth not death. Now least thys forced
paryes shoulde be spied in y middes of their game, some of
these gamners dyynke theselles dyke w strog dyke in stede
of y godly wyne of charitie & the zeale of god: some also get
the gūne powder of sath beehement matter to spe the sone
out of their paynes, least þ visages of their paynted paryes
might fal of, & their woluishe face shoulde bewraye them.
Moreouer though they neuer loued chastitie nor purenes
of life, but allowed & mayntained open horodome betwene
Whores and their harlottes, and haue tozne in themselves
the marriage garmente receiued in baptisme, yet they must
haue a long white shirte down to the foote worshipfully to
walk toward the firz, thoug h: he soule walke to the deuil as
blake as pitche in euersailing fyre. Thus woulde they w
their obstinate death (set forth and furnishe wyth these and
such other craftie colours & clokes of fained holines) make
men wene that they dyed in a right quarrel, and that they
death, in such sorte suffered, were a sufficient profe of the
truth. We may se now how obstinate pertinacie in defence
of mischief & mendeth by the helpe of the deuil to haue as
inuisible strength & power, as doth constancy in a good quar-
rel: & therefore it is very hard for y pore playn people to dys-
cerne & iudge in such paynted pagantes (if they loke only by þ
outward manner of y death) who defendeth w their death
y truth as y soldier of Christ: & who for y mayntenance of
mallice & blasphemeth the Champion of y deuil. For I shall de-
clare here breuely some notes & markes, whereby the rea-
der may sone & redely spy y such as haue died of late obsty-
nately for heresie, & al such as shal die hereafter in like quarrel
be false prophetes, & rauening wolues, be they neuer so craft-
ely couered & wrapped in y lambes skins. The first is (as
Christ sayth) their frutes, y is to say their life, which canoe
lightly deceiue vs. For like as it is impossible y a good tree
shoulde bring forth euill fructe, so is it impossible y an euill tree
shoulde bring forth good fructe. Therefore where these lying
maisters and pseudoprophetes do glory before y worlde that
they are persecuted & doe die for y truth, as though almightie
god had nede of lay be thought of some new veritie and
truth, y which the holy gost woulde not o: couer nor haue
taught as Christ promised y church, all these to. I peres.
But now hath sent these worshipfull personages as new
apostles to teach vs this new found veritie, & to seale it by
their blood (as they bragge) like as y holy & very martires of
Christe did in tyme past ratifie the Catholike sayth of the
churche wyth they patient deaches.

A godly treatise

Augustine
in E-
pistola. lxi
ad Dulciliu

Thou shalt marke wel therfoze & compare together þe liues
of þe very martirs of Christ & of these false Prophetes. If þe
finde not þe holy & vertuous life of þe true Martir, þe is to save
of a true Christen man in him, die he neuer so willingly, ne
uer so patiently, he is but a wolfe, a false Prophet, as S. Au-
gustine teacheth Dulcius. I (haue sayeth he) I cannot tell
ye woflen, declared both in disputatioe in my wytynges, þe
they cannot haue þe death of very trewe martires beecaue
they haue not the lyfe of good men. The blessed Apostles of
Christ sent abrode of him as docters of þe trueth, thought it
not sufficient to take vpon þem patient sufferance the crosse of trou-
ble & death for þe trueth sake whiche they taughte, but they
thought it necessary to folow Christes most holie & most ver-
tuous life, & vndoubtedly their holy life & examples of ver-
tue did litle lesse ratifie and proue, befoze the worlde, theyr
doctrine trewe, then did their patient death. Therefore did
these and all other holy Martirs after the accordyng wyse
Christes their masters example, frequented often and bled
much prayer, but our newe made Martirs teacheth þe much
prayer is but lip labour, & doo what they could to pul almost
by force out of mens handes prayer booke and bedes, and
let the þe could not reade, whē the þe came to þe Church to gaze
vpon þe paynted scripture vpon the wals, & at þe last of spere,
all deuotion would haue pulled down al places of prayers,
& other meanes þe might moue deuout myndes to prayer,
and would haue had men at prayer tyme appoynted by the
lawes, to lye lurking (as they dooe yet at this day) vnder
hedges. Lest þe company of honest & good men in holy Church
might doe them good wth theyr common prayers. The ve-
ry apostles & martirs of Christ (as thei masters did þe self)
taughte the people to dooe penance and all kinde of good
wozkes, but thei saye playnly that penance & good wozkes
derogate the blessed merites of Christes body and passy-
on. Therefore leaue they wth good lyfe and hartly mighte
doe any injury vnto þe passion of Christ, they wyl be well
ware how to thewe any poynt of honesty, or to be to busy in
good wozkes or charitable dedes. And where the Apostles af-
ter the attentien of Christ suffered much (as Christ said they
should) and chastened and subdued the body vnto the spirite,
these when other good people (at tyme appoynted) doo dy-
spole them selues to fall, then seade and least they of deuotion
the greater fall wth Christen people, the greater feare of
flesh, and belye hope among thei fleshe mongers. And be-
caue they would thewe how obedient they be to all honest
lawes

of the blessed sacrament.

lawes: when other eate fishe, then eate they fleshe, when o-
ther eate fleshe, then eate they fishe. Finally they are so farre
in loue with vertue and honesty, and combed wth so manye
good woorkes, y^t they are not only ashamed of good lyfe in
themselves, lest they shoulde be counted. Pharises, but al-
so they (in thys point worse th^e heath^e Turkes) hate al ver-
tue in other, and cannot be contented (though they lyfte
not to doe wel themselves) that other myght lyue honestly &
doe good woorkes by them: but wth their mockes, jestes,
rapling, and tauntes, would deface and discourage (if they
might) al other. Be not these nowe holy Apostles, worshyp &
worshipfull witnesses to teache vs the trueth: muste not
such goodly and goodly lyfe, and loue of vertue haue an holy
ende and a glorious drath? Yet would these wicked craftye
dealers make the worlde wene, that after such a rauening
and most manifest wicked and wolvish lyfe, they dyed like
innocente lambes, and martirs of Christ, & would also that
because they obstinately dye in heresie, as in a good quarrel
we should beleue that false heresie were true sayth. Quin
so might a strong stout these make vs beleue y^t theste were
true dealyng and no synne, If he would (beeyng caste and
condempned by the law) stoutly and wthout repentance
dye therein: as with in fewe yerres a yong man of England
apprehended and iustly condemned in Flaunders for coy-
ning and counterfaiting the Emperours coyne, when he
was exorted to repent and to take patiently hys drath, for
his offence committed, he answered that he would ryghte
gladly take patience in his death: For I die (sayeth he) by a
law, but as for to repent my facte & dede, I knowe not why
I should. For I vsed but my craft and facultie, and euerye
man must lyue by hys craft and facultie. Thus dyed he ve-
ry patiently to mens sight, yet very noughtely and dampna-
bly wthout repentance. Were not thys now a goodly p^{ro}fe
that counterfaiting the kinges coyne were no synne? And
hereby might we not properly p^{ro}ue that craftie pykynge
of a mans purse were no sinne before god, though he last
both his eares, if he shoulde playe such a pranke, to the wor-
ship of all his craft upon the pyllery? And such pillory Apo-
stles, craftie copners of old heresies, & adulterers of gods
word and trueth, would make men beleue because they dye
obstinately for their deuylsh dedes and heresie, it were the
trueth & no heresie at al, to deny the very real p^{re}sens of the
very body and blood of Christ in the blessed sacrament.

A be seconde note and marke to spye these crafty wolues

A godly treatise

wrapped in shepes skins y^e woulde make theselues martirs,
is the very trew n^ote of Christs shepe, Charitie. As he him
selfe sayth vnto his disciples: In thys all men shall knowe
that ye are my disciples, yf ye haue charitie one vnto an o-
ther. And the excellence and most holy doctoz sayncte Augu-
stine, because many heretikes and specially y^e Donatistes
boasted themselves (whē they were iustly punished for their
wickednes) that they were persecuted as true martirs, and
lyke good shepeherdes for the shepe and flocke of Chryst, he
teacheth vs to knowe suche sorte of mad martirs and falsse
shepheardes, and that by the witnesse of the Apostle Paule.
If ye will knowe (sayeth he) what and howe ye shall esteeme
these (meaning y^e Donatistes) heare y^e good shepheard the
Apostle Paule. For euery one that in passyon dooe geue o^r
suffer their bodyes to be burnt, must not be thoughte and
esteemed to haue shed hys bloud for the shepe of Chryst, but
some rather agaynst the shepe. If I shoulde (sayeth the A-
postle) speake wth the tonge of men and of Angels, and if
I haue not charitie I am lyke brasse geuyng a sounde, o^r
like a limball rynging lyke a bell, yf I shoulde knowe all
holy misteries, and had al Prophecy and all sayth, so that I
could moue mountaynes out of their places, yf I haue not
charitie I am nothing. That sayth that cā moue mountains
is a greate thyng, And verely these are greate thynges: but
if I haue them withoute charitie (sayeth the Apostle) not
they, but I, am nothyng: But yet he hath not touched them
that in they^r paynes and iust punishmentes doe wth congful-
ly and falsely tope and glozy in the name of Martirdome,
harke ye therfore how he toucheth them, yea he runneth the
thorow. yf I shal distribute, and giue (sayeth he) all that I
haue to the poze, and shal geue my bodye eue to be bzūt (now
such be they) but marke what foloweth. And yet if I haue
no charitie, it auailleth o^r profiteth me nothig. So they come
to the passyon, they come to the shedyng of their bloud, they
come to the burning of their bodyes, and yet it auayleth o^r
profiteth them nothyng, because charitie lacketh. But ther
to charitie & al thinges profit, take away charitie & nothing
profiteth. Thus are we taughte of Sayncte Augustine to
discerne and to knowe whē any so frouly dyeth and would
glozy as a martir and as a good shepheard, whether he be
a shepheard o^r a wolfe. But nowe you w^{ll} saye perhaps
that many of these were greate almes men and gaue much
to the poze: yet doth not al that proue that these had charity.
For the holye Apostle sheweth playnely here that a manne
may

Augusti-
nus sermo
ne. v. De
verbis do
mini.

of the blessed sacrament.

may gene al the good he hath to the poore & yet haue no chari-
tie at all. And the deuil, as he hath his bedes me and fasters,
so hath he also his Amners and almes men, & hcm. Thysse
discribeth vnto vs in the gospel, and telleth vs playnly that
in theyr fast, prayers, and almes dedes, theyr like enely the
praysle and bayne glozy of the worlde, and not the very ho-
nor & loue of god. And as so: these, though they gaue muche
yet was it but onely, eyther to suche as were of their sect, ei-
ther to intice suche as they coulde to be of their hereticall
sozte. Thus these, though they seemed to doe dedes of chari-
tie, yet because suche dedes proceded not of the pure loue of
god toward hys euen Chyssten, but come of some other cor-
rupte mynde, therfore it proueth not them to haue charity.
The which if they want, neyther theyr greate almes, ney-
ther yet theyr paynefull and wilfull deaith can profit them.
Not wthstandyng their mad and franticke reaylyng at the
flake and tyer agaynst the popes holynesse, and agaynst the
bishops, Priests, against al the clergy & al other Catholike
people, dooeth declare manifestly v hat greate charitie they
haue. Then may any wyle man perceiue and se the wolues
eares, though he he nould hyde hymselfe neuer so couertlye
in the shepe skin. And no meruaile so: when the wolues arse
is set on fyre and begynneth to smarte, the xyl he wol with-
ly barke and baule agaynst the shepheardes and shepe, and
so: getteth to sayne as he did befoze to blete lyke a shepe. Let
not therfore the true shepe of Chysst trust no: belcne in the
falle apostles, speake they neuer so sweetely, loke they neuer
so holely, dye they neuer so wpyllingly and stoutly. So: they
are no martyrs but very mad and false heretikes.

The thirde note I marke to know these martyrs of the deuil
fro the true martyrs of Chysst, is the cause o: quarrel wher
foze they suffer: And thys signified the holy appostel saynte
Peter in his fyrst epytyle, the. iiii. chapter, where he sayeth:
Most deare beloued start not from the saythe in the vche-
met heate o: seruency of persecucion (which is so: your try-
all and pzoef) as though it were a straunge thyng that so:
tuned vnto you. But rather as pertakers with Chysst in
passions and paynes reioyce ye, that at his apparition ye
may reioyce and be glad: yf ye be reuillid so: his name take
ye are blessed. So: that thyng that appertayneth to the ho-
noure, glozye, and power of God, and his spirite resteth
vpon ycu. Let none of you suffer o: be punisshid as a thefe, a
murderer o: euill doer, o: couetous desirer of other mens
good: But if he suffer as a chysstian man, let hym not be a-

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shamed, but let hym glorifie, or honour God in that be-
halfe. Where in these wordes, the holye Appostle playnelye
sheweth vs þe such as our cause and quarrel is wherfoze we
suffer payne, persecution, or death, so haue we iust cause ey-
ther in a good & godly quarrel to glory & reioyce, eyther in an
euil & vngodly quarell to be sozpy and soze ashamed. Ther-
foze though he willeth vs to be strong and stoute in þe faith
in al persecution for Chyristes names sake and sayth, & to
reioyse therein: for that commeth (saith he) of the spirite of
god, to his honoꝝ & glory, Yet he bidderth vs take hede wher-
foze & in what quarrell we doe suffer, & how and wherin we
reioyce. for if theft, murder, misdoing, naughtie life, & such
other be our quarrel & the cause of our payne, persecution or
death, the haue we no iust cause to glory or reioyce therein,
but to be sozpy & ashamed. But if Chyriste be our cause, & his
Chyristia Catholike sayth oure quarrel, the we be pertakers
of Chyristes paynes & passions, & haue a iust cause to glory &
be glad. for after this litle trouble & payne taken here for
hym, we shalbe glad & mery hereafter for euer wpyth hym:
Not because we doe so stoutly & paciētly dye, (for so may
we doe for theft, murder or heresie) but because we dye stro-
gly for his sayth, and paciētly in his quarrel. Let none of you
(sayth þe Appostle) suffer as a thefe, murderer or misdoer, &c.
But if he suffer as a Chyristia, let him not bee ashamed. An
vngodly cause and a shameful quarrel, as are theft, murder
synneful lyfe and heresy, maketh a shameful death be it ne-
uer so stoutly and paciētly take: but a godly & honest cause &
quarrel maketh a glorious and a godly death be it neuer so
horrible and shameful worldly. Therfoze by thys note and
marke þe holy auncient fathers haue discerned & knowe al-
wayes þe very true martirs of Chyrist, fro þe false heretikes,
and very mad martirs of þe deuil. for herettable heretikes
in time past, while yet these holy and blessed fathers liued,
hold herettable heretikes as þe Nouatian. in. S. Ciprians
tyme, the Donatistes in. S. Augustines tyme, and dyuerse
in þe tyme of. S. Barnarde, were wonte as þe detestable here-
rickes now in our tyme do, to offer theselues redy to dye, and
did reioyse whē they were punished and put to death Justly
by lawes for their wicked heresies. And verely for to glory
and reioyse in shameful death for a detestable and wicked
cause, and abhominable quarrel, is no kind of martyrdom,
but as great perversitie and madnes as is in al the worlde.
As. S. Augustine wyrteth to Iustus where he sayeth: what
thing canne ther be moze miserable and perverser then not
ouelye.

of the blessed Sacrament.

mly not to be ashamed, but also desyre to be cōmēded (as *h*
Donatistes doe) for suffering paynes and punishmente for
 their iniquities and wickednes: and to be limittē w so mer
 uelous blindnesse and ignoraunce, or els to haue so dam
 nable audacitie and stoutnes, as though they would not or
 coulde not wel know and perceiue, that is is not the payne
 that maketh *h* very martir of *Ch*riste, but the cause or quar
 rel: Euen such dampnable audacitie & boldnes, suche stoute
 blindnesse and pestilent presumption bringeth blyndly oure
 busy bragging heretickes to shamefull burning for they
 most execrable, abhominable and detestable heresie, and yet
 would they (& such as they be) make vs beleue *h* they were
 Martirs, who we see so maliciously die for so mischeuous &
 pestilent matters. But euery man, if he be not as mad or as
 bad as they, may wel perceiue *h* it is not the payne or death
 that maketh *h* matter good & honest, but *h* matter and quar
 rel, if it be good and honest, it commendeth the payne and
 death patiently suffred. For if the stoute suffering of paine &
 death shoulde make the quarell good, and cōmende the suf
 ferer, the like death and like stoutnes in sufferinge of lyke
 death must make both the quarrels, be they neuer so diuerse
 lyke good, and both the sufferers, what euer they be, commē
 dable a like. And then shoulde we make murder and martir
 dome like good, and a murderer as good & as cōmendable
 as a martir. For the lyke death often tyme hath dyed bothe
 murderers and martirs, and as stoutly yea moze stoutly to
 the world warde, mighte *h* murderer die as *h* martir: then
 might the blasphemous & impenitent these *h* honge vpo the
 crosse w our sauour *Ch*rist, and died (as he semed) as stout
 ly as our lord semed to doe (who dyed most mekely) glozve
 in his own death, as in martirdome: and beeyng pertaker of
 like passion & death, like to be pertaker of like glozve & kyng
 dome w our sauour *Ch*rist, as *S. Paul* sayth: If we suffer
 and dye wth *h* n that we mighte reigne and be glozpyed
 wth *h* m. But now if we dooe (as we oughte to dooe) well
 weighe and consider the cause and quarels of them both, we
 shal fynde that though they suffred like kynde of death, yet
 their quarels & causes of their one kind of death, were farre
 different and wonderous vnlyke. Therfore the death on *h*
 crosse of our sauour was most holiest and moste glozvous,
 and the same kind of death on the crosse in the blasphemous
 these was most wicked & most detestable. For the cause and
 quarrel of this theues death was murder, sedicion, & theft,
 but the cause & quarrel of our sauour *Ch*ristes death was

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the life of the world, the gathering together the chyl dren of
god, and to enriche vs with the treasure and riches of heauē
Thys these dyed therfore a murderer, and no martyꝝ,
though he dyed shoully the same kinde of death wyth oure
sauour Chryst. And because that he shoully blasphemēd e-
uen till death, therfore after thys shamefull death on the
crosse here for hys murder, theste, and sedicion, he is perpe-
tually burnte also in hel for hys blasphemy. Euen such mar-
tirs, are the sedicious Sacramentaryes and ofstinate here-
tickes, whom the godly lawes doe iustly cōdemne, as most
contagious and pestilente members, least they shoulde in-
fecte and murder ghostlye wyth their pestiferous heresye
the whole body. For such theues seke nothyng els (our Ma-
ster Chryste sayeth) but to steale, to murder, and to destroy,
whose ende is not vnlike the blasphemous these that hang
en the left hande of our sauour, whyche blasphemed vntill
death. And so these at the stake and fyre they rayle & reuile,
they curse and blaspheme vntill the last breath. Such sort of
death and māner of dying be it neuer so gorgeously garni-
shed, & paynted wyth hypocritical patience, fained mirth, co-
loured charitie, can make them no Martirs of God, but de-
clare them to be members of the deuil, sith the matter wher
fore they dye is inmoste mischeuous and manifeste heresye.
But we maye learne of Saynt Augustyne who are the ve-
ry Martirs of Chryst. They are (sayeth he) the very mar-
tirs of whom Chryst spake, where he sayed; blessed are they
that suffer persecution for righteousnes sake. Not suche as
suffer for wyckednes, and for wycked deuision and breach
of Chrysten vnitie, but suche as suffer for ryghteousnesse
sake, these are verye Martirs in dede. For Agar suffered per-
secution for Sara, and the same was an holpe woman that
persecuted, and she an vnrightheous woman that suffered. It
is not the persecution whych Agar iustly suffered woorthy to be
compared to the persecution whyche Dauid vniustlye suf-
fred of wicked Saul: vnderoughtly ther is a greate dyffe-
rence betwene hym and her, not because he suffered, but be-
cause he suffered for righteousnes sake. For our lord hymself
was crucified vith the curs, but those whom one passyon bo-
pon the crosse coupled together, the cause why they suffered
deuided and put great difference betwene them. Therfore
that voyce in psalme whiche sayeth: oh God Judge me
and discerne my cause. It is to be vnderstande of the verye
true martirs desiring to be discerned and knowne from the
false. Therfore he sayth, discern my cause: Ie sayed not dis-
cerne

of the blessed Sacrament.

erne my payne, but discerne my cause, The painne of the vn-
 godly and of the wycked maye be like vnto the payne of the
 true martirs, but the cause of the very martirs is farre vn-
 lyke. These are Sayncte Augustynes wordes, where he ma-
 nifestly sheweth that it is not y payne or death that maketh
 the martir, but the holy cause and good quarrell: neyther
 doeth the payne or death stoutely suffred make the matter
 good or righteous, for bothe good & bad, righteous and vn-
 righteous maye stoutly dye one kynde of death: but as it is
 commonly & truely sayd, he dyeth wel y dyeth in a good quar-
 rel, yet is it a world to se the perversitie and blindness of
 these beetle blynd & obstinate heretickes, whych would make
 me wene that their matter were good and true beyng very
 false and naughtye heresie, and they Martirs because that
 they (by the helpe of the deuill) luste obstinatlye lyke mad-
 men to dyetherin. And moze madder men are they that wil
 therfore beleue y such frantypke soles do dye for the trueth,
 beeing openlye conuincd and condemned for verpe false
 heresy, because tha they lyke bedlem mad bodyes reioyce
 and haue good sporte to frye for felowshyppe of other false
 heretypkes, as frier Barnes, Anne Askew, John Boucher.
 And sarder moze, they also are verpe heretickes, and tray-
 tours befoze god, that doe animate, incorage and comforte
 suche execrable heretickes, woorthelp condempned by the
 lawes, for their pestilent heresie obstinately defended, com-
 mending their presumptuous obstinacie, and hereticall
 stoutnes, exhorting them to stande in the perversse oppynion
 and to die stoutlye in their moste pestilente heresies. And
 suche as crieth out sediciously vnto them: The lord comfort
 the; The lord strength the in his truch, with other sedicious
 exclamations or secrete mutteringes. For if any man shold
 so animate or comfort a traitour coucted & condempned by the
 law for treason, as these are for heresye, were not he a very
 traytoure? Eue so are these very heretickes y thus comforteth
 him y is iustly condempned for heresye, yea & al suche y make
 of these scismatical sacramentaries, and obstinate Heretic-
 kes iustly condempned by the lawes to burne for they heres-
 sie, holy martyrs. In making them martyrs, they make the
 princes vnder whose lawe these heretickes are woorthelp
 burnt, to be playne tyrantes, & their iustices, and the exe-
 cutors of suche paynes, cruell tormenters. Lette therefore
 all faithfull subiectes, and true lege people take good hede,
 and be well ware what they speake, howe they Judge, or a-
 nimate

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nimate any heretyke or traytoure convicted, and condemn-
 ned by the lawe, yf they will eithe w add anyde the note &
 peple of heresie, sedicion, and treason: lette them not Judge
 suche to die well, noz theyz deathes honest and holy, whom
 the lawes hath iustly condemned, for theyz wicked dedes
 and vngodlynes, whose cause also and quarell is none o-
 ther but execrable heresie or vicked dedes, but let them
 take good hede, and praye hartelye to almyghtye **G D D**,
 that they fall not to lyke daunger. And also lette them (as
 they are most bounden) praye vnto almighty god for the
R I N G E and the **M A I E S T I E S** moste
 prosperous healt and preservation, whose continuall
 study and dayly endeuoure is to maintain & auance
 the holy and Catholike religiō, & high & true honoz
 of god, to procure and preserve the helth & welch
 of al their true subiectes and poze commōs,
 to suppress and extingne al heresies and
 sedicion, and al to the glory of god
 who ever be loued, feared, ho-
 uored, and praised of
 al creatures in all
 thynges, world
 without end.
 Amen.
 Finis



